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OPERATIONS
OF THE
OTHER MIND

MAKING KNOWN THE UNSEEN POWERS
OF THE
UNIVERSE
IN THEIR CONTROL OVER HUMAN LIFE

TAUGHT BY
EDMUND SHAFTESBURY

ISSUED BY THE
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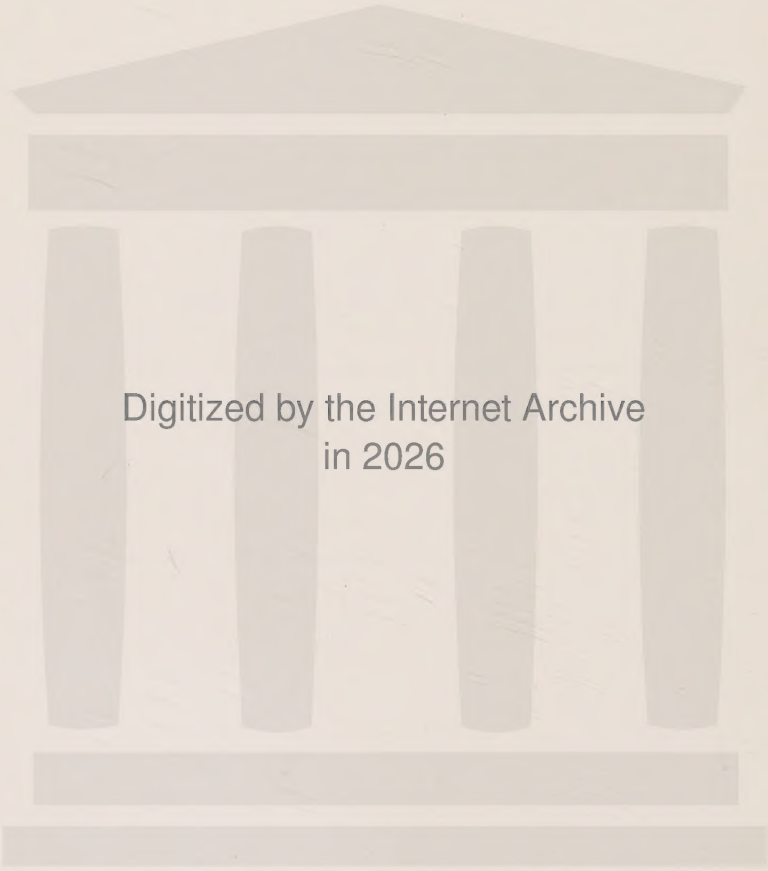
DEDICATION

IN THIS year 1924 we stand face to face with many new offerings of human knowledge, and we are recognizing those abler minds that have brought to light a whole world of facts that a generation ago would not have been regarded as real enough to win our belief. To the men and women whose studious efforts have achieved so much for the benefit of mankind, it is the earnest wish of the author of this system of study to render such appreciation as may lie in his power, which he seeks to do by this Dedication.

EDMUND SHAFTESBURY.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THE CYCLES OF KNOWLEDGE.

IN ORDER to present the new lines of thought and study in a clearer and more systematic manner than is usual in works of this kind, CYCLES will be adopted, and each step of progress will be made in an ascending scale of importance.

These should be reviewed one or more times so that the value of what comes ahead will be better appreciated by thorough familiarity with what has preceded.

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Every copy of this system of instruction known as the "Operations of the Other Mind," has been permitted to come into the hands of its new owners, of whom you are one, on the following terms and conditions of transfer, which have been fully announced in advance.

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FIRST CYCLE

IN THE CLEARING

THROUGH the dim vistas
Of Primeval forests
The pilgrim stranger
Hews his destined way
And builds his home.

WE STAND on moving soil. The light of Asia no sooner shone on civilized man than it bade him pass on. Four thousand years ago he reached the Mediterranean; one thousand years ago he reached the isles of northwest Europe; four hundred years ago he found the Western World. To-day he lifts his eyes upward, for he has circled the earth.

As in one bound, all intelligent forces are to-day bending their energies to the task of penetrating the veil that hides the realm of knowledge of all things from the realm of the physical brain. Civilization has reached its climax. An increase of mental acuteness can have no other outlet than the accumulation of unwieldy wealth, luxury and degeneracy. The true soul turns his gaze from these and looks in the direction of progress. There is but one road ahead, and it leads us through the realm of psychic mind.

We start with the proposition that this is the most important study in the whole range of human existence.

There is more at stake, and greater results are obtainable herein than in any of the scores of works that we have put forth.

This is a cycle of propositions.

The fact stares us in the face that proofs are not to be relied upon if they lead the way to wrong conclusions. Many of the ablest physicians in the United States have voiced the opinions that have been openly expressed by a few of their greatest men, somewhat after the following line of argument:

Many years ago a doctor wrote to us his reasons for not believing in the existence of the soul; and several other doctors stated the same thing in about the same language. Here is a quotation from one of the letters: "I have seen men and women unconscious in sleep, and at the mercy of any foe or natural force that might overwhelm them. All they possessed in life was wrapped in unconsciousness. A breath of gas, or a blow might end all. How then can so frail a being as man be more than a transient life on earth? It is proof to me that there is nothing in the human body but its animal organism, and a collection of gray matter that thinks while it is conscious. Sleep, fainting and death are all alike, and only degrees of each other."

His argument, summed up in brief form, was that there was nothing imperishable in the body because it became unconscious in sleep, and sleep was a degree of death. Yet many able minds are satisfied with this argument.

On the other hand, and at the other extreme, is the conclusion drawn by persons who witness the phenomena of gravity, as where a table rises from the floor. The logic proceeds in this way: The table is not lifted by human agency, and therefore it must be raised by spirits. What possible foundation is there for such a conclusion?

In the case where it was asserted that a pack of cards passed through a wall from one room to another, persons who were made to believe that the transaction did actually occur, drew the conclusion that the cards must have been passed through the wall by spirits. What possible connection was there between spirits and the act itself? There are a hundred other explanations that may be suggested, all independent of the spirits. Is the rising of a table, or the movements of a pack of cards to be accepted as proof of a hereafter?

But there have been claims of the making of sounds, the writing of words and letters, the disclosures of secrets and other phenomena that, on being found true, have been regarded as conclusive proofs of the works of spirits. A famous society has said in substance: "If we can be satisfied that any person can, when blind-folded and at a distance, count a pile of oranges, we will believe in the existence of spirits."

The fault is in the conclusion. There is not the slightest connection between spirit life and counting oranges.

People go to great pains and expense to secure proofs of facts, and then jump to deductions that are wholly disconnected from the

proofs and facts. Societies for psychical research are spending great sums of money in ascertaining if some man by the name of Brown is able to keep his promise to communicate with them after his death. Now suppose Brown actually made the promise, as is likely, and that, after he is dead, a person in a trance receives the message, "I am Brown," what does it prove? There is yet an impassable gulf to be bridged before the conclusion can be drawn that it is the spirit of Brown who says, "I am Brown." Suppose Brown actually tells of his life on earth, reveals secrets that no one knew, states his present place of abode, and adds everything that the seeker after light can desire, there is yet not one iota of actual proof that it is the spirit of Brown that is making the statement. Courts of justice are generally based on laws of evidence that are as fixed in their solidity as the foundations of a great temple; and there is not a court in the civilized world that would consider for a moment the right of a witness to draw the conclusion that the statements made by the supposed Brown were themselves evidence of their truth.

If everything that the societies for psychic research are seeking to prove is offered them in absolute certainty, even then there is no connection between the spirit land and their evidence. It does not require a keen mind to see the lack of connection between phenomena and the spirits. There are no superhuman acts that carry with them the proof that they are caused by spirits.

The timid mind, the fearful mind, the nervous mind, the willing mind may accept the deductions offered by other persons; but they do so without full thinking. There should always be "room to let" in your brain; places not filled by prejudices or beliefs incapable of being changed. In this age more than ever before in the history of the world, the mind should be free to accept the truth as it is, and not as it is wanted to be.

In our own case we have no desire to force on another person any fixed belief; nor have we any intention of eluding facts. We do not care which way the facts tend, if they are really facts. We want the truth, and we will gladly go anywhere it carries us. Some teachers twist and contort facts to suit their theories. We have no theories, and let the facts speak for themselves.

This much has been said for the purpose of cautioning our students against accepting the conclusions drawn by others who assume that a set of phenomena prove the truth of deductions that actually have no connection with them.

SOME PROPOSITIONS.

1. All life is physical or psychic.

2. Physical life possesses intelligence and power.

3. Psychic life possesses knowledge and magnetism.

4. Every human being is a combination of physical and psychic life.

5. Intelligence tells what to do and how to do it, and power executes the act as a part of existence.

6. Knowledge includes what has been; what is; and what will be, when the purpose of the future is already settled.

7. Magnetism is the power that puts knowledge into execution and thus makes it serve its destiny.

8. As a human being is both physical and psychic, it follows that man is four-sided; his conscious mind, psychic mind, physical body, and psychic life making the four parts.

9. The true names for these four parts are as follows:

Human intelligence is the PHYSICAL MIND.

The animal organism is the PHYSICAL BODY.

Knowledge is the PSYCHIC MIND.

Magnetism is the PSYCHIC LIFE.

10. The functions of these four parts are suggested as follows:

The physical mind is consciousness.

The physical body is POWER.

The psychic mind is the "OTHER MIND."

The psychic life is ETHEREAL EXISTENCE.

11. Telepathy is knowledge, and as knowledge is psychic, it must of necessity follow that telepathy originates in the psychic realm.

12. There are two kinds of telepathy:

a. PHYSICAL TELEPATHY, which is able to break through into the conscious mind and there find interpretation in the physical channels of intelligence.

b. PSYCHIC TELEPATHY, which never enters the conscious mind, and is interpreted solely by psychic laws.

13. Physical telepathy is confined wholly to the thoughts, feelings, events and history of human life in the physical body.

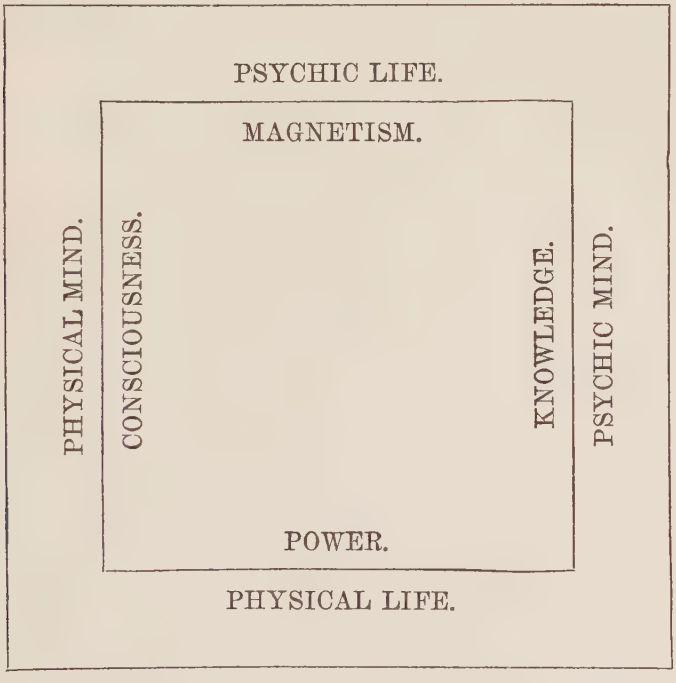
14. Psychic telepathy is confined wholly to the knowledge of the vast past in all its stages from near to far; and to the present as it exists in the psychic world; and to that much of the vast future that is now planned and fixed in the universal mind.

15. Physical telepathy is the product of the "Other Mind" as far as it relates to the physical body.

16. The physical body is part of the earth, is made of the earth, and returns to the earth; having come out of the material fund of the earth, and rejoining the same fund after it dies.

17. The psychic body is part of the universal life that fills all the heavens, is made of such life, and returns to that life after the body dies.

18. All existence, therefore, in which man may participate is composed of the four walls of the temple as follows:



19. All consciousness and knowledge must have life in which to express itself, and must of necessity have preceded the life it employs. The physical body, therefore, is made.

20. As the physical body is built around the physical mind and is limited to earth; so the psychic body is built around the psychic mind, and is free from all limitations.

21. Man, as he understands himself, is his consciousness at work in

a physical body; but if he were able to transfer the knowledge from his psychic mind into his conscious mind, he would be conscious of all that exists throughout the universe.

22. The psychic mind has been trying for countless ages to break through into the conscious mind; and, while the incidents in which it has succeeded are millions in the aggregate, the effect on any one human being has been exceedingly small. This is not due to the lack of power in the psychic mind, but to the inability of the conscious mind to admit so great a guest; just as the hovel of the serf cannot house the retinue of a kingly court.

23. The conscious mind is capable of being better prepared to receive the knowledge that is ever-present in the psychic mind; and to this end a series of studies has been prepared whereby the power may be cultivated. This series is a world, or university, in itself, and is built of four grand divisions as follows:

First Grand Division: Physical Magnetism.
Second Grand Division: Psychic Magnetism.
Third Grand Division: Physical Telepathy.
Fourth Grand Division: Psychic Telepathy.

Physical Telepathy is the knowledge of events, thoughts and purposes affecting the physical body and physical life. It originates in the psychic mind, which for convenience we will call the "Other Mind." Being thus given its origin in a realm apart from that in which it operates, it shows the connection between both minds, and the intended union of their powers in man.

Some investigators believe that physical telepathy is the successful breaking through of the knowledge that springs from the psychic mind, into the conscious or physical mind. This belief is founded on the fact that every person is conscious at times of receiving knowledge of the thoughts of other persons, as well as of events, that could not have been conveyed by the ordinary channels of communication. Assuming that the psychic mind knows everything, it must know all the thoughts of other persons, all the things they say and do, and all their motives and plans. It knows everything that is going on everywhere. Such knowledge is very comprehensive. But the conscious intelligence of man, which is his working mind, has so many demands on it in the form of daily duties that it cannot act as an all-comprehensive organ. It has too much to do to keep the body provided for. On the other hand, the psychic mind has very little to

do with the body; and, being part of the universal mind, it is endowed with a power to know all and to understand all.

The life in the physical body is a penalty. Flesh is the prison, and the duration of human existence is the term for which the victim is sentenced. No normal and fully developed person wants to live this life over again. It has too much suffering in it. The attainment of that condition where all failures and disappointments are at an end and all environments are serene and perfect, is the signal for the approach of some new calamity. Wealth brings more unhappiness than happiness, and power is a narrow precipice over which one may be the more easily thrown to destruction. On every hand there is some enemy of health and life at work. Gardens are choked with weeds. The rose, by its beauty, invites us to grasp its stem, and we are wounded by the hidden thorns. Into this prison of the flesh, the life of some being is cast and made to serve its alternate term. The physical mind has, then, to do with the prison body. There are senses that spring forth from that mind, and these are the channels of communication between one person and another, and in the acts of existence.

If a distant friend wishes to say something to you, he may write it and your sense of sight will carry it to your conscious mind. If one who is close by has something to say, he will speak it; and your hearing is the channel through which it is conveyed to your conscious mind. When it is dark and you are unable to see, some one may take you by the hand and lead you through the shadows to safety; and this is the channel of touch.

Dishonesty is everywhere present in human life. It is the second evil. The first is selfishness. The latter is so universal on earth as to receive the rank of 999 to 1000; which means that, out of 1000 acts in life, 999 of them are instigated by selfishness. But dishonesty is second in rank.

In order to sustain selfishness, it is necessary to be dishonest in very large degree. There is no other way. The world is so built. There is every kind of dishonesty, and many things that are neither sins nor crimes are dishonest. In the minds of the hundreds of persons whom you know, there are purposes locked up that would do you an immense amount of good if you could know what they are and to what extent they might be useful to you or do you harm. Your freedom from the penalties of life is controlled by what you can learn of the plans, motives and purposes of your fellow beings.

The psychic mind, therefore, holds the key to this freedom. It knows everything; but, as the physical mind is weighted down with the duties of providing for the physical body, the knowledge of the psychic mind does not enter the physical mind. The latter, being consciousness, has no means of grasping the knowledge with which the former teems, unless it prepares the way to receive so royal a visitor.

But there are leaks, as we will call them. They let in the knowledge in very small pieces at times; and in great volume on some occasions; all depending on the condition of the physical mind to receive the visitations.

Physical Telepathy is nothing more or less than the passage of knowledge into the conscious mind, out of the "Other Mind." It often brings many facts of tremendous weight; and still more often it brings mere thoughts, moods, feelings and the happenings of life. But what it does bring is wholly applicable to the needs or the associations of the physical body.

This fact should be kept in mind at all times.

Psychic Telepathy, on the other hand, while it originates in the psychic mind, includes knowledge that relates to ethereal life, or the existence of the psychic body.

Such knowledge cannot be interpreted in the physical mind, and can be understood only by psychic laws. Reason, logic and the mental processes of the conscious mind are useful only in the latter mind. A man who declares that he will accept only what his reason tells him is true, will never know anything of the truth beyond his physical faculties.

On the threshold of the grandest study ever undertaken, let the seeker after knowledge make sure of his footing. His acquaintance with his physical mind is wholly limited by his consciousness of the information which he obtains from it. He believes what he sees, what he hears, what he feels, smells and tastes, and has faith in the deductions drawn by his conscious mind; yet all these are parts of his physical existence, and have nothing to do with real knowledge. That must come from an other source and be interpreted by laws that are altogether different from those he has employed.

Psychic Telepathy is the knowledge that comes to the psychic mind, called in the present work, the "Other Mind," and having relation wholly to things, facts, events, plans, thoughts and purposes that are a part of the great universal life that fills all the sky, and all the heavens that are set in the sky. The scope of this tremendous

work is easy to comprehend when it is remembered that the psychic mind is in the psychic life, and the psychic life is universal.

How can Psychic Telepathy be brought to the understanding of humanity if it is far removed from it? has been asked many times. In the first place, it is not far removed from it, but is in and through all humanity at all times.

But how can laws be made by which to interpret the knowledge of the psychic mind? The same question has been asked regarding physical telepathy. This book is the answer to the latter. Until you have read and studied the pages of this work, you will not realize how very easy it is to understand the science and even the practice of so great a process as physical telepathy.

After you have mastered this book, think of the ease with which you have come to comprehend all that it teaches. There is nothing hard at any stage of the way. Yet it seemed impossible before you saw it. The system which is made clear to you herein, proves itself all along the course, and you KNOW that it is true.

These statements are made at this place in order to give you courage. While Psychic Telepathy is a much deeper and a far more magnificent study, and its scope is so broad that it would seem impossible at first thought to ever master it, the simplicity and certainty of its laws will amaze you. Of course the laws are not like those that apply to physical telepathy; nor are they in any way akin to them. All is different. The very fact that every human being carries in the present life a constant and never ceasing association with the psychic life and mind, ought to account for the ease with which so far-reaching a subject may be mastered. But the work is as all-embracing as the heavens themselves; and, if it is ever put into type, it will engage the attention of the ambitious student for many years. Physical telepathy may be disposed of in a brief time; but Psychic Telepathy will fascinate as long as life shall endure.

It is a wholesome and stimulating study, full of inspiring impulses in myriad realms of investigation through all phases of existence not earthly. As the present work answers all questions about the phenomena which have puzzled the physical mind and led to false systems of belief, so psychic telepathy will clear away all clouds concerning the great worlds beyond.

The relation of magnetism to telepathy will also be constantly referred to as the work progresses in the following pages. Magnetism is power, or the executive force of life in any form. It performs. To

know is not enough. There never has been any stage of intelligence that was of real value until it bore fruit. The useful man must do something useful; or he will be a great book on a dusty shelf that contains wisdom. It serves no purpose until its contents are put into some form of achievement.

We can do nothing without magnetism.

From the smallest act of life to the grandest, there is some magnetism at work in the execution of the details of existence. But magnetism is capable of growth like wisdom and knowledge. It may be cultivated or left to itself.

As one illustration, given merely to show the usefulness of magnetism, we will cite the fact that the "Other Mind" can be aroused only by hypnosis when magnetism is lacking; but the physical mind is fully awake, conscious and powerful when aided by magnetism, which makes hypnosis not merely unnecessary but in the way. This one advantage of itself leads to results that are almost unlimited when we seek to associate the operations of the "Other Mind" with the conscious brain.

In full wakefulness, in ordinary sleep, and under thousands of circumstances that are all the time arising, the power of magnetism is able to throw into the physical mind much of the knowledge that exists in the Other Mind that would otherwise never be available.

Thus we see that the study of life is four-sided, like the walls of a mighty temple.

1. The conscious mind may be wholly ignorant of the knowledge that is contained in the Other Mind.

2. The conscious mind may be informed of all the knowledge contained in the Other Mind as far as it relates to the affairs of physical existence.

3. The conscious mind can never become cognizant of any of the knowledge contained in the Other Mind as far as that knowledge relates to existence not physical.

4. The Other Mind teems with knowledge beyond the physical, and it can be interpreted only by laws that apply to its own realm. In all the works, systems and teachings that have thus far been given to the world, there has been no hint or theory even as to what these laws are; but, nevertheless, they exist and can be made as plain as the laws of this present work. Some years ago, and in fact until very recent date, it was claimed that the laws of physical telepathy were not explainable. This book is the reply to that claim.

SECOND CYCLE

THOUGHT TRANSFERENCE

THE throbbing, pulsing mind
Imprints its fleeting thoughts
Upon the wireless air
And every human brain
That bears the message home.
A transient station is

TO a large majority of our students this cycle is unnecessary. But there are many persons who have not yet made up their beliefs in the power of telepathy as it is so often manifested in daily life. Some actually deny such power, but they are not more than one person in a thousand. Among an almost countless host of correspondents and students, we sought to find fifty who had never had any experience in thought transference; and it required a long time to secure this number. The real fact is that they had never given attention to the operations of the mind that are known as telepathy; and their non-belief was due to lack of investigation. Many of the incidents cited in this cycle are derived from their reports made after having given the matter attention. Such cases are of greater value than if they had come from among persons who were overzealous in their advocacy of thought transference.

1. Two men were sitting on the bank of a river at night, while the full moon was rising in the east. These men were strangers to each other and had sought the place merely as a means of rest after the heat of the day. One of them addressed the other with the remark: "You are a lawyer, are you not?"—"I am. How did you know that? Do you live in my city?"—"No, I do not live in Chicago."

The only explanation he could offer was that the impulse of the idea came to him and he gave it expression. Later on in the evening he added the statement, "I believe that you are going to Boston to look up a land title." This was true.

2. A woman who had stopped at the house of another woman to inquire about a sick child, said that she was on her way to the market to buy her dinner for the next day. The other woman said, "You are fond of spring lamb, I believe." She enumerated three other things that the caller had intended to purchase. When asked how she knew, all she could say was that the ideas sprang into her mind as she sat there, and she mentioned them as a matter of course, just as though she had been told them audibly.

3. A minister who was listening to the claims being made by a man who was inclined to study for the profession of preaching, suddenly turned to him and said, "How can you overcome the objection that will be raised by the church when it is known that you were arrested and tried in court?"—The man colored deeply and wished to know how the clergyman ascertained that fact.—"Do you know what I was arrested for?"—"Yes. You cut a wire fence when you were hunting."—The surprise of the man was unbounded.—"Few persons in this world know that. Even my wife and son have known nothing of it. How did you find it out?"—The minister could not tell him that it came through thought transference, as it would weaken the weight of the matter; so he said he did not care to let him know how he found out the facts. The man then admitted them to be true and explained them in a manner satisfactory to the clergyman. The charge was a technical one, and at the trial he was acquitted; but the knowledge of it was vital to the future of the man in choosing a profession.

4. A lawyer was cross-examining a witness in court in a civil case; and was in a losing position. His own client, although honest, had not been able to stand up under the rigid fire of the opposing counsel; and their best witnesses had likewise been torn asunder by the very skilful lawyer. The latter had said to his client and to himself many times: "I hope the other side will not get hold of one fact; for, if they do, we are lost." His thinking of that fact evidently worked upon the mind of the less able attorney who was floundering about with a rambling line of questions to which objections were often made and sustained. While apparently in despair a single fact came into his brain. He saw it, and saw a big question mark at its end, as much as to invite him to ask about it. He began to do so, and secured at length some admissions which won his case. But he was as much amazed at the intrusion of the thought into his brain as if it had been put there by a surgical oper-

ation. Later on he came to the conclusion that lawyers who could cultivate the power of telepathy would win many more cases thereby; and he took up the study systematically for that purpose.

5. Two young ladies were walking along the street together and one stopped short and inquired: "Did you just say to me that you were twenty years old to-day?"—"No, indeed, I did not. I never mentioned it all. How did you know it?"—It was a clear case of thoughts leaping from one mind to another.

6. A clerk in a mechanical house suddenly rushed into a private office of his employer and said: "You left your pocketbook on the table in your sitting room, and a servant will soon be in the room." —The merchant found this to be true, and marveled at it.—Two weeks later the same employer called the young man into his office and said: "I believe that you have organized a baseball club and would like an afternoon off now and then. How about that?"—It was true, yet the merchant had no knowledge of the fact until the thought leaped into his brain. Here were two persons of different stations in life whose minds were reciprocal. In the next winter they both took up the study of thought transference in order to increase its efficiency.

7. A teacher had been having trouble with an unruly boy and was unable to find out his name, as the other pupils professed ignorance. She gave the matter up for a while. Later on she called out the name of the boy, and he came forward at once.—"Why did you not come to me when I first asked?"—The boy said: "I did not think you knew who was to blame, and I waited for you to find out."—She often referred to the incident and said that she did not try to think out the name of the boy; but it came suddenly into her mind and she had asked him to come forward before she realized what she was doing.

8. Another lawyer whose progress in a trial was blocked by his inability to touch the other side at a vulnerable point, had three questions come into his mind, all of which were vital to the issue; and they led him to victory. These inquiries came to him when he was cross-examining opposing witnesses, and at three different times. They seemed to leap at him, and he was asking about them before he realized how the instigation came. One of them related to a transaction and private contract made by the attorney on the other side with his client. It was a matter that both had agreed to keep in the closest secrecy; and the lawyer at once charged his client with

treachery on the theory that, as the two were the only persons familiar with the making of the contract, he, the client, must have told of it. There was no other way. On this point it is well to state that thousands of incidents have been found where similar charges of treachery and double-dealing have been made against innocent persons.

9. A woman reports a case where a little girl was punished for disclosing a secret which her mother had confided in her, and made her promise not to tell her father. The latter, sitting with the girl by a table, reading the evening paper, suddenly turned to the child and said: "Your mother has gone to a card party. Why did you not tell me?"—It seems that the husband never suspected his wife of attending card parties, and the matter had not been the subject of any conversation between them. He did not even suppose she cared for cards. He gave no more thought of it, but went to bed. Later on he heard the cries of the child, who informed her mother on the latter's return that her father knew all about the card party.—"Then you must have told him," said the angry mother. But the little girl was innocent.

10. A clergyman tells the following incident himself, and we will let his letter be printed as he wrote it: "I was walking along the crowded streets one morning and chanced upon a man whom I had not had the pleasure of seeing for more than a year. I knew him, but his name slipped from my mind and I could not call him by name and told him so. I asked him why he had not been to church for a year and he said he had tried to get around, but was so tired on Sundays that he had to stay at home and rest. I then said to him, 'You were on an excursion all day last Sunday.'—He seemed surprised at the statement, but confessed to its truth, and claimed that he needed the recreation. After a minute's conversation on another subject I told him that I was sorry to learn of the death of his brother in Europe. He declared that his brother was living and that he had received a letter from him a short time before. But he was desirous of knowing how I got the information. I replied, "I do not know how I got it. I did not know you were on an excursion last Sunday. I spoke in both instances without deliberation.'—The man was bright enough to attribute the phenomena to the transference of thought; but the matter of his brother's death could not have been taken from the man's mind, as he knew nothing of it. I will not attempt to suggest explanations, as I know of none that will make it clear." It was afterward learned that the brother in Europe had

died two days before the conversation, and that no news of the fact had been wired across the ocean. Why it should have entered the mind of the minister and not the mind of the man he was speaking to, puzzled them both. The explanation is this:

The brother in Europe, hoping to survive his illness and meet his brother in America, talked about him during his last sickness, and evidently thought of him. The knowledge of the death must have reached the mind of the brother in America; but the latter's consciousness, not being able to receive knowledge from his Other Mind, gave him no information; while the clergyman, being of a more acute mind, caught the knowledge from the Other Mind of the man with whom he was talking. This is a common occurrence, and will explain the most troublous of all the problems with which the societies have to deal.

11. A similar case is a typical one, as between the living and the dead:

A man who had promised that, if he were to die before other members of a psychic society, he would send back some message, was called up through a well-known and thoroughly trustworthy medium. She gave forth a writing that purported to have been dictated by the spirit of the dead man; and in it he disclosed a secret that had been known only to him and a friend who lived seven thousand miles away. To make the matter more sure, the friend was kept in total ignorance of the whole proceeding. In fact, it was not until this writing appeared that any of the survivors of the society knew either of the secret or the friend; the latter's name being included in the writing. In all the lore of psychology, there never was any case so sure. Of all the learned men who took in this information, not one could find any explanation save that the dead man had kept his word and had furnished the most positive proof of his existence in spirit form. But the true explanation is very simple:

The woman possessed an active psychic mind, and was able to hypnotize herself into a trance, as thousands are able to do at the present day. In this trance state, her Other Mind was in evidence, and the writing was produced by it. The Other Mind of the dead man had, during his life, conveyed to his close friends the secret and the name of his distant friend who alone knew it; this knowledge finding lodgment in the Other Mind of one or more of those to whom he made the promise to reveal himself after he died. But he did not reveal himself through this secret and the name of his far-

away friend while he lived, and the secret and name were kept there until the Other Mind of the medium beheld them and called them forth.

The process is plain and simple enough, as soon as it is understood.

12. In another case a man who died with a most vital and important secret, to which no other person had been admitted, said to some of his friends: "I have carried all my life, since a young man, a secret that is so deep that no suspicion of it has ever reached anyone. It is wholly mine, and will die with me. After I am dead, I propose to make the effort to send it back to you. If I succeed, you will know what it is from directions that will be sent from the spirit world. There can be no mistaking them. When once you have these directions, you will know how to discover the secret and it will surprise you all as you have never before been surprised in your lives."

After he had been dead a year or more, a medium secured connection with his spirit, as she claimed, and some numbers were written down. These had no value at the time. At another sitting, she obtained two names, and a further number; while the first numbers were repeated. Still they were all at sea. The third meeting brought something more intelligible, and then the method of ascertaining the secret was fully explained. It led to the discovery of a box of papers of great value and importance. The following facts were clearly proven:

No person living had any knowledge of the secret.

No person could be found who had any suspicion of its existence.

The information came through a genuine medium; not one of the common pretenders who are so numerous.

The medium herself had no knowledge of the man during his life, and could not by any possibility have had any knowledge of the secret.

The persons to whom the man, when living, made his promise to convey the message after death, were wholly ignorant of the secret, and had never had any interest in it, nor could they gain any advantage by its discovery.

These persons, however, were interested solely in the question whether the man could furnish proof of his ability to report to them from spirit land, as he called it.

When he made the great promise to them, they were present and

intensely interested in the problem. At that time, the Other Mind of each one of them was able to receive the secret, numbers and names from the conscious mind of the man; for he had it in both his conscious and his Other Mind. There cannot be the slightest doubt that he imparted it to the Other Mind of each person present. As the Other Mind is all-knowing and all-powerful, it could have easily carried it forever.

When the medium was requested to sit in the affair a year or more after his death, she had her Other Mind openly receiving the one great secret that had lodged and been retained in the Other Mind of each person in her presence.

13. A man who had also carried in his mind a secret that he would not have known for worlds, began to think too much about it. The result was that his sister caught the impression and began to think at times of the very same thing. At length she sought information concerning it, and pursued the matter until she had ascertained the whole secret.

14. A very peculiar case was thoroughly investigated by us and every detail of it found true. It involved three persons in order to complete the transfer of the thought. A woman whose husband was not as faithful to her as he had vowed to be, was always able to catch ideas from his mind when his brother was present. She could not do so when the two were alone; nor when any other person was present. The brother did not know of the power that his presence set in motion. Since the investigation of this case, our attention has been called to others that were founded on the same condition. In one case a child was the cause of the separation of her parents because she set up the channel of thought transference between them.

15. Ordinary instances of this power are so common that it is almost unnecessary to recall them here. But as they have come into the experience of nearly every person, it may serve a purpose to make the most frequent of them known at this stage of the study.—Only a day or two ago a young man said to us: "Is it not strange that I should have the same thought come to me that my classmate has come to him? I was just asking him a question on a subject that neither of us had been thinking of for months, and he started in the same breath to ask me the same question. This happened once before on another subject."—The experience is almost universal.

16. Two women who were salesladies in a department store were often catching each other's inquiries in advance of their utterance.

One of them makes this statement: "Recently I was in a hurry to find a certain garment that had been laid away some weeks before on account of the lateness of the season. I knew of someone who was coming to look at it, and I had forgotten where it had been put. So I made haste to hunt it up. I was approaching Miss B. to ask her; but before I had opened my mouth, she told me where I would find it. I thought she had knowledge of what I wanted, but she said that as she saw me coming she believed I was to ask for the garment, and she answered me as naturally as she would have done if I had actually asked her for it."

17. Two partners in business had grown so much to know what each had in mind that one would anticipate almost any inquiry before it was made and give the needed information. The power was the same with both partners. One told it in this way: "If I go into the front office with a look of inquiry on my face, Joe will answer my question before I ask it. I do the same. The other day, as he was coming into my room, I took from the second drawer of my desk a small pass book and was holding it in my hand waiting for him to take it as he entered. He gave me a glance, saw the book, took it, and went out, and did not say a word. Before I saw or heard him coming I knew what he wanted, and I took it out at once. The pass book was not often referred to, not oftener than once in three months, so it could not have been due to my knowing that he sought the book. He came to my room a hundred times or more prior to this time, and always on a different errand; that is, not for the pass book."—At our request the partners made a record of the number of incidents of thought transference that occurred in a month, where there could not be any doubt of the passing of thoughts by other channels than the ordinary senses; and they reported seventy-two such cases in that length of time. They also added the incidents, and these were of all varieties. It was an interesting list. The two men are keen in mind, shrewd in business, and have never been deceived in any transaction. They read their fellow beings like books, and with certainty. This habit has grown on them in the past ten years.

18. A man who was being urged by his wife to attend church one Sunday morning, said: "The minister has a sermon on the rich man and the eye of the needle, and I do not care for it."—The wife thought that her husband was making a bluff, as she termed it, and said she would assure him that the minister had no such sermon.

This led to a debate in which both became very positive, and to see who was right, both went to church. The sermon was on the rich man and the eye of the needle. After it was over, they went to the minister, told the circumstances, and were informed that the sermon that had been intended for that morning was on a different subject, but that at the last moment he decided to preach the one they had heard.—"I do not know what impelled me to make the change at the last moment, but the idea came strongly to me to substitute one for the other for the morning, and use the other sermon for the evening."—The wife was of the opinion that the clergyman had discussed the subject with her husband at some time previous; but this was shown not to be the fact. She then said: "My husband is not fond of going to church on Sunday mornings; and, as it is often the case that men of wealth are compelled to listen to sermons on riches, I am of the opinion that he made a bold guess when he stated that you were to preach on the rich man and the eye of the needle."—In reply to this assumption the minister said: "In all my pastorate here of eight years I have never yet said a word on that subject. But during the past week I have for the first time taken it up, and have been diligent in preparing it. But I have not had any conversation with your husband for several weeks. Nor did I have any intention to deal with this subject until last Monday. There is no way in which he could have received information from me or any one else."—The husband said: "I wanted to make some excuse to my wife about going to church, and I uttered the first words that came to me. They sprang into my mind in a flash and that is the first I knew of them or had thought of them."

19. A boy not over eleven years of age was going home with his father and mother one evening about nine o'clock, when suddenly he exclaimed: "Oh, do not go in the house. I know some man is hiding in there." The parents were not superstitious, nor believers in any of the dark arts or sciences; but they yielded to the entreaties of the boy, and summoned a policeman who was nearby, and told him of the fears of the boy. The officer in a good-natured way said he would go in, if they would give him the key. This he did, and as he entered the front hall a shot rang out. He fell wounded to the steps. Other officers came, and eventually captured a desperado who was hiding in the house. This case was investigated, and every detail shown to be true as stated above. There was nothing by which the boy could have been put on his guard; and, when interrogated as

to why he said what he did, the only answer he could make was that he believed some one was in the house who would kill his father.

20. A woman was giving a reception to some friends, and all were on the second floor of the house. She soon excused herself and went to a rear room, calling down through the tube to the kitchen. She said: "Go to the basement and lock the door leading to the yard." The butler did this. A man ran out just in front of him. The woman on the second floor again called down: "Go to the corner and call an officer, as I think there is a burglar hanging about the yard." —This was done and the burglar was arrested. The woman said she did not hear nor did she see the man, but felt that he was there.

21. A man who had never been involved in any wrong, but whose character was of the highest, was about to retire one evening about ten o'clock, when a strong feeling came over him that he was the subject of special hostility on the part of a gang of corrupt politicians who proposed to hide their crimes behind his good name. He told his wife that something was wrong down town, and he was going but he did not know where he was going. On leaving the house, he called at the home of a legal friend who was still up; and the two proceeded to a certain club of which they were members. As they entered, the chairman of the executive committee said: "I am glad you have come. Have you heard what is going on? We can head them off if we lose no time."—That very hour a detective was employed and put at work; and before morning dawned three of the gang were under arrest. The burden of the whole affair was shifted to the guilty parties with the result that the man's name was not even mentioned, nor was there ever a suspicion that he might have been involved in the trouble. This was a case of useful transference of thought.

22. Husbands and wives who are in thorough sympathy with each other, sooner or later come to look something alike, if not in features at least in the expression of their faces; and this is due to their mutual habits of thinking. In all such cases they are quick to know each other's thoughts, as has been proved many times in individual instances. There are many medical cases, some reported in the books of specialists, and others generally known by doctors, where men have taken on the pain of their wives; sometimes carrying the identical symptoms; and often the same complications. This is due to the fact that the Other Mind influences the conscious mind, and the latter actually changes the brain tissue and mental habits that

control the functions. The process is easy to understand and easy to prove. There are some maladies that are peculiar to women, yet husbands have had to go through with them all just as if they were women. Of course this is not common, as it then would be a nuisance; but the aggregate of cases is surprisingly large.—In the milder forms of thought transference husband and wife are very helpful to each other. The basis of this union of thought and feeling is close regard and close companionship. It is a sweet and blessed thing in after years, when age has made the old folks feeble and each leans upon the other like a staff. Nor is the same exchange of interest and affiliation lacking in friends. We know of two men who are widowers, who have spent their evenings together for many years, who have grown old together, and who finally moved into the same house in order that they might spend their remaining days in the society of each other. This change was beneficial, as they are now very helpful, one to the other. But they boast of the fact that they know each other's minds and wants, and are proud of their ability to serve one another without being asked.

23. There are some teachers who are always ahead of the minds of their pupils, knowing what to expect and what to prepare for in dealing with them. This saves much trouble and misunderstanding. One case that was recently reported was as follows: A teacher had several unruly boys in her class and they were disposed to falsify to her. One day she said: "Ned, where were you yesterday?"—"I was at home sick."—"No, you were not. You were down to Sager's pond. This written excuse was made by your big brother, Henry."—The statement took Ned so much by surprise that he never again attempted to deceive his teacher.—On another day she said: "James, why are you not prepared with your arithmetic?" "I had the toothache all last evening and went to bed early and could not do the sums."—"That is not true. You were at the five-cent show in town and stayed out after it was over till most midnight, and then slipped into the house and went to bed."—These statements were made suddenly and without any preparation or deliberation on the part of the teacher. She gained a great prestige over her school and has become one of the best disciplinarians in the public service. She does not deem it policy to let the pupils know by what means she gains her knowledge of their whereabouts, as it might offset some of her success in the management of them. They believe that she knows through others of their doings when

not at school, and this convinces them that she is master of the situation.

24. One of the distributors of the fund of charity states that he has learned in many cases to discern the genuine sufferer from the pretender, to know who are in earnest in the professed willingness to work, and who are shamming an intention to do so; and he makes fewer mistakes than others who treat all alike. He makes this statement: "After seventeen years as a distributor of funds and food to the needy, I have come to the conclusion that careless charity is doing great harm, for it is raising up an army of degenerates who will not work as long as they can get their living, or much of it, without labor. The nation will pay a severe penalty for this indiscriminate charity, and the danger is close at hand. Nine out of ten of those who are supported by charity will not work, although they pretend they will and seem anxious to be given work to do. They are bums, and are bringing others from the ranks of industry to become idlers and beggars. True charity should confine itself to those who cannot work, not to those who cannot find work. The latter should be given work, and made to do it, and receive the same help they now receive while idle. It will cost charity no more, and will save much of its fund for others more needy. To be able to ascertain the true subjects of charity from the pretenders, is of the utmost importance. I have acquired an insight into this difference. But for fear I may be wrong I have many cases investigated and find that I do not err in my judgment. Somehow when an applicant comes to me I seem to grasp the truth in a flash, and many of my questions confirm this experience. I have many confessions from the false seekers for aid, and these help me still more. I never turn a genuine sufferer away."—The main value of the case referred to is the service that telepathy is able to render to any useful cause.

The foregoing incidents are all authentic. The word or belief of the individual has not been relied upon; but we have gone behind the first statements and ascertained the truth as it is sustained by indubitable facts.

Moreover these are typical cases. There is no end to the lists that have been reported, and no end to human experience in this line. One question alone remains, and that is, Whence is this faculty?

Is it a part of the operations of the conscious mind? If so, how is it that that mind must first be suspended in order for the thought to enter it by a channel not among those that are ordinary? Thought transference is not what we hear, see, feel, touch, smell or taste; but what jumps into the mind from some other source. Of course it is admitted that the thought does get into the conscious mind; but it does get there by any of the ordinary channels of communication. That being true, it must employ some other channel, and that we call the Other Mind. It makes no difference what the Other Mind is, the fact remains that any other channel than an ordinary one is to be called for the present the Other Mind; and this will enable every one of our students to agree with us, and we with them.

If these thoughts were not to come into the conscious mind, then there would be no transference; nor would they be known. Before we go much farther we will show that they are always at hand, and that millions of other thoughts, ideas, events, and revelations are just as much present in the very self of every person, but that they are not known because they are not transferred into the conscious mind. They cannot be known until they get into the conscious mind.

The purpose then of this course of study and practice is to so prepare the conscious mind that it will be able to receive and to recognize the knowledge that comes from the Other Mind.

On the other hand, in order to know and understand and interpret the facts that fill the Other Mind, and to do so without the aid of the conscious mind, there must be laws that apply solely to that realm, as they alone can deal with the psychic processes. Such laws, while plain and easy to understand and to apply, are numerous and require an immense field of development, which can be compassed only by such a system as that of psychic telepathy.

The work before us now is that of physical telepathy, which is the interpretation in the conscious mind of the knowledge that is transferred out of the Other Mind and that relates to the events, the thoughts, the motives and purposes of physical existence on earth.

Enough has been shown in this cycle to present the new power as a means of the highest usefulness in every branch of human conduct.

Suppose the judge of a court of justice were able to know what

is in the mind of every litigant and defendant at the bar, how easily and speedily cases could be ended, and with right always triumphant. To-day there is not much respect for the judge, even of the greatest tribunals; and this is due to the slow and stupid methods employed in the name of the supreme law. Surely these judges, and chief justices even, with all their supposed astuteness, would make sorry figures in the practical business world, where giants of intellect outshine their talents a hundred to one. Suppose a matter that involved millions of dollars were to be passed upon in all its complications by qualified business men, how much time would they take and how many technicalities would they employ in disposing of it; and yet a Supreme Court can enmesh a simple transaction that is not worth a hundred dollars in fifty times the delay and technicalities that the business men permit in a stupendous affair. On top of all this we hear the judges finding fault because they are severely criticized for their legal stupidity.

A gifted justice is one who can read men like open books. There have been such in the past, and we hope they may not have disappeared altogether.

The lawyers who have won just cases against heavy odds have been endowed with some of this faculty of telepathy. To them the plans and purposes of opposing witnesses are quickly laid open to public view.

Teachers are successful only in proportion as they are able to read the minds of their pupils, and have magnetism to control them. Without the latter quality it would be useless to enter the profession of teaching. But, added to magnetism, should be some degree of telepathy by which the thoughts and motives of pupils may be discerned and guided. In an advanced stage of this art, it has been found that instructors are able to suggest needed help to their pupils when the latter are at a standstill with some difficult study.

The clergyman has still greater need of the power that comes from telepathy. The church is burdened to-day, as it always has been, with men and women who seek its name and society for selfish and often for dishonest purposes. The minister is the man who is made the agent for deciding the merits of every applicant for admission. In a few instances the minister has been able to determine aright by reason of his power to read human motives. But where this power is lacking the church has suffered. Small congregations whose private lives shine before the world in full sin-

cerity are pillars of strength to the general church, whereas large congregations in which there are many insincere members are a menace to religion. Success is not to be measured by the amount of money a church can collect every year, but by the good it does in its own fold and among the community.

Above all other classes of life the doctor who is able to learn with certainty the exact nature of the malady he is called upon to treat, is most valuable to his fellow beings. He has a twofold opportunity like the teacher; for he can ascertain the nature of the trouble and is also able to aid the patient by suggestion. It is now coming to be an accepted truth that the Other Mind of an invalid holds the key to the recovery where all other methods may fail; and it is to open this Other Mind to the power of suggestion that the doctor can achieve what may be regarded almost as miracles.

Before this book is closed it will be seen that the Other Mind has power to change the organic tissue of the body, something that diet, treatment and medicine will not do in many cases. Herein is found the greatest promise of the immediate future in the cure of disease; for it makes clear the methods that have mystified the public in the several cults now in use.

In social relations, in business, in fellowship everywhere, the mind that will be sure to sway others must have its power originate in the psychic realm, and must employ its influence through that realm in all persons whom it seeks to control, to lead, to guide, or to make use of or useful in any proper way.

Having paved the way by well-known and accepted facts we will now move on to deeper studies.

THIRD CYCLE

THE OTHER MIND IN HYPNOSIS

THE art of all the arts
Is that which conjures sleep
From which the mind comes forth
In new-born wonderment
With deeds that bring surprise
To startle gazing eyes.

UNDER various names and in a multitude of uses the art of hypnotism has been employed for thousands of years on earth. But it has remained for this age, and this very generation, to develop it to a position where it is now becoming an exact science. The present cycle will be devoted to the consideration of facts and cases that have been testified by scientific men of such standing that their statements are everywhere accepted as conclusive.

The purpose of this stage of the study of physical telepathy is to make clear the operation of two minds. Some persons who make up their opinions on meagre investigation may claim that there are not two minds; but that one mind alone has two stages or degrees of knowledge. This is immaterial, as it is the processes and phenomena that are attracting our attention, and the name of the department of action is one of convenience only. What we refer to as the Other Mind has been called and is being called to-day by many leading scientific men the subconscious faculty, which is a longer term and one not so easily assimilated as the name, the Other Mind.

The purpose of this cycle is to show the existence of two minds, or two faculties, or whatever else they may be called. The value of the lesson is in proving they are two; and no one will dispute that fact.

1. The first report is that made in the year 1907 by Sir Francis R. Cruise, M. D., one of the physicians of King Edward, and a

man of the highest attainments. He speaks of his visit to the city of Nancy in France in the following language: "It would be impossible in the short space at my disposal to describe even a fraction of the cases I saw and noted in Bernheim's wards during my stay at Nancy. I shall only give some details of a few. The first I shall select exemplifies the power of relieving distressing symptoms in a case of organic disease. The patient was a man aged forty-two, a soldier discharged from the army owing to disease of the aortic valves. The malady was not far advanced, the patients' trouble being chiefly insomnia. Hypnotism, with suggestion of sleep and facility of respiration, gave marked relief. One day M. Bernheim said to me that he would suggest to him in sleep a duty to be performed when he awoke. After the patient had been put into a hypnotic sleep, he was told to remain so for ten minutes, then awake, get up, walk across the ward to No. 15, take the nightcap of the patient there, place it under his own pillow, then open the window, and listen to music. The man was put into the hypnotic sleep. In just ten minutes he awoke, crossed the ward slowly and carefully, took the nightcap from bed No. 15, brought it over and placed it under his own pillow. He then went to the window, threw it open, and leant out. His face at once expressed keen delight."

2. The same physician relates the following as another case he personally witnessed: "I shall now recount the cure of a fixed neuralgia of long duration accomplished by suggestion under hypnotism. One morning while on his rounds M. Bernheim found a new patient just received into the hospital. He was a bronzed, weather-beaten man about fifty years of age. He complained of a fixed pain in the region of the right false ribs, just over the liver, caused by heavy lifting a year before. It was constant and undermined his health. He had undergone much treatment, and the affected region bore evidence of severe counter-irritation, and the whole side was so tender that he could hardly allow us to examine it. M. Bernheim hypnotized the patient, and then said to him that on awakening the pain would be better, and at the same time rubbed strongly over the affected parts. In ten minutes he returned and awakened the patient. The pain was gone! The side was so much better that vigorous rubbing elicited no complaint. I had the opportunity of watching the case. In the evening the pain returned but was greatly mitigated. A daily repetition of the same treatment gradually extinguished it, and in nine days it was completely gone. All this

sounds like a fairy tale. However, I was myself able not long after to relieve by hypnotism and suggestion an almost identical case of neuralgia of long duration in a young girl, which had resisted all other treatment. This patient was in the Mater Misericordiæ Hospital under the care of my colleague, Dr. Joseph Redmond, now President of the Royal College of Physicians. The cure was permanent. Dr. Charles Fitzgerald, Dr. Richard Hayes, Dr. McCullagh, and Dr. J. J. Murphy tell me they have all had similar results from the use of hypnotism and suggestion."

It will be noticed that in the foregoing line of cases the suggestion was made during hypnotic sleep and related to a condition that would be developed after awaking into a natural state of wakefulness. This distinction is important, as much of the phenomena of hypnotism will generally be found occurring when the subject is in hypnotic wakefulness, which is far different from the natural wakefulness that follows such sleep.

The student of this subject should not forget the following classification of conditions during which suggestion may be made with effect.

a. The deep hypnotic sleep that is so sound that the patients are totally oblivious of everything that occurs therein.

b. The ordinary hypnotic sleep that seems like a dream on coming into natural wakefulness; and which permits many of the things said and done to be recalled as though from a dream.

c. The natural sleep, in which suggestions may be made and acted on after coming into natural wakefulness.

d. Hypnotic wakefulness which occurs during the period of control in which the person is made to wake up and obey a large variety of commands and suggestions. This is very common.

e. Natural wakefulness which follows natural sleep, hypnotic sleep and hypnotic wakefulness.

The first condition is called somnambulistic because the subject is in the state of mind and body that is found in those who awake from a sound sleep into a similar condition.

3. Having made clear the different kinds of mental activity and inactivity, we will now present other cases that are reported by men of science and practice along these lines. C. Lloyd Tuckey, M. D., President of the Medical Society of Therapeutic Suggestion, says: "I once hypnotized Mrs. S. and told her that her favourite cat, a tabby, had a black tail, and that it would continue so for three days.

On awaking, she no sooner saw the animal than she described the change which she had noticed had come over it, and she expressed a fear that it was ill; when at the end of the three days it assumed its natural color to her eyes, she expressed her relief at seeing it recovered."

4. Dr. Liebeault, of international fame in this line and one of the most respected and revered physicians, says that one of his patients while in a hypnotic sleep was told that on a certain day in two month's time, at ten o'clock a. m., he would come to Liebeault's consulting room, and would there see the President of the Republic and would make a profound obeisance. He was then awakened into a natural state of mind. He was not under hypnotic influence when the two months expired, but in his ordinary condition of mind. Promptly at the time appointed, without any further reference to the matter, he appeared at the place stated and made a deep bow to the bookcase which he seemed to regard as the President. This case is also quoted by Binet and Fere, page 245, in their work.

5. Beaunis, a high authority of recognized standing among the medical profession, tells of the case of a young woman to whom he made the statement in one July that, on the following New Year's Day, she would enter her room, and would hear him bid her good morning. On the following first of January she wrote to Dr. Beaunis saying that she could not understand how it was that he had entered her room that morning, had greeted her, and then had walked out immediately. He had on the same clothes that he had worn last July. At the time of the supposed call, he was a long distance from her and could not possibly have been in the same city.

6. Dr. Bramwell states the following remarkable case which he vouches for as absolutely true and occurring in his practice. A young woman was put into a hypnotic sleep by him; and while in that state he told her that at the expiration of 12,500 minutes she was to address an envelope to him. He did not stop to figure out the day or hour when the time would elapse, and did not wish to have his mind on the time. The 12,500 minutes were to be counted from the moment when she woke up. On being awakened she remembered nothing about the suggestion, and all that occurred was a blank to her. She went about her usual work, but did not at any time refer to the matter. As far as any conscious operation of her mind was concerned, it was as though she had never been given the suggestion. At the appointed time she addressed the envelope

to Dr. Bramwell, all the while in her natural state of wakefulness and without any semblance of hypnosis.

This is but one of an unlimited number of similar cases which prove, if they show anything at all, that the mind that received the order during sound hypnotic sleep, could not be the conscious mind; but that, as the Other Mind had been commanded to do a certain thing at a certain time, it executed the order through the conscious mind.

More than a thousand cases have been made known that involve exactly the same law of the two minds. It seems to be a settled fact that the conscious mind will obey the commands of the Other Mind. On this principle may be explained the countless incidents and phenomena of life that have heretofore baffled all explanation except on the theory that they come from supernatural influences and that the latter indicate the existence of spirits at work in human life.

Even in the absence of recent proofs to the contrary, such explanations are wrong because there is no warrant for charging everything to spirits when no other solution is available.

The existance of two minds, one physical and the other psychic is certainly not proof of the work of spirits. Mind at its common estimate is mysterious and wonderful, even the mind of the animal, or the intelligence of the cell in protoplasm. The latter is assigned the work of reproducing the whole body, organs, attributes, heredity and character of generations of ancestry; all in a nucleolus so small that only a powerful microscope can look upon it; and this power is far more wonderful that the processes of the Other Mind in man.

7. Dr. Moll, the well-known investigator and author, says that deferred action following suggestion is like the working of an unconscious mind springing into action by invoking the will of the conscious mind; thus showing the opinion that there are two minds. In all cases of deferred action, the subject when awake naturally has no recollection of the suggestions that have been given during hypnotic sleep; but when the moment for action comes he all at once acts, and cannot account for the impulse except to say that he could not withstand the purpose to do it. "Such phenomena throw a strong light on many stories of supernatural apparitions, and show how useful hypnotism may prove in the hands of competent observers as a key to all such problems. Here we find an idea impressed on the 'unconscious mind' and lying dormant for

months, brought into action by the simple lapse of time, as certainly as a piece of clockwork can be set to run down at a fixed hour."—A servant girl who many years before had lived in a home where a clergyman read passages from a Greek Testament, which her ears had unconsciously taken in, was able in the delirium of fever to repeat accurately long passages in perfect Greek. In her years of consciousness she could not have done this had the prize been a million dollars a line for such reading. But her Other Mind, having absorbed the words, gave evidence of its all-powerful nature by reciting the verses freely and correctly.—The numerous cases of wonderful memory may be explained on the same principle. The Other Mind is all-powerful.

8. Dr. Russell Sturges of Boston has reported an interesting series of cases which he has treated by hypnotic suggestion. He cites that of a young lady who was a chronic invalid, suffering greatly from internal neuralgia. Her ill health was caused by a mental shock which she sustained by an accident to her brother, brought on, as she thought, through her fault. She had urged him to ride on a horse that was not thoroughly controllable, and the horse threw him and broke his arm. He recovered perfect health, suffering no inconvenience from the accident afterwards, yet she could not relieve herself from the belief that she was to blame. Dr. Sturges found that she was the victim of this morbid idea. Her friends had often argued with her and endeavored to induce her to get rid of the anxiety and remorse which she suffered at all times; but to no effect. Dr. Sturges put her into hypnotic sleep, and while in this state she was told that she would awake and be free from the false idea that she was guilty of causing the accident to her brother. Three treatments, brief and of decided nature, served to completely cure her, and her body was free from the pain.

In the foregoing case it can be plainly seen that the friends of the girl appealed to her conscious mind, and without result; while the doctor put her conscious mind to sleep, appealed to her Other Mind, and this swayed her belief and wrought the cure. No surer proof of the existence of the two minds could be asked.

9. The same physician reports a case of a woman who quarreled with her father immediately before his sudden death. She accused herself of being accessory to his fatal attack by reason of this quarrel. After a few weeks it was observed that she had become the victim of chronic melancholia on that account. By the use of hypnotism

he put her to sleep, told her that on waking she would not believe that she was in any way guilty of her father's death, and this idea finally prevailed, and she was completely cured.

10. Dr. Woods, Superintendent of the Hoxon House Asylum, London, has treated by hypnotic suggestion many cases of illusional insanity, completely restoring normal minds. This is done on the same principle as that stated in the cases just cited.

11. Professor Forel in his Zurich address to the Congress of Neurologists, gave it as his opinion that hypnotic suggestion could cure drunkenness, as it enabled the drunkard to take the decisive step in the remedy. He stated specific cases in which he had secured complete cures; and in referring to the opium habit said he had removed the desire for that drug in from eight to twelve days, and always without the acute mental suffering common to the denial of its use. Dr. Van Eeden of Amsterdam likewise cured both drunkenness and the opium habit by hypnotic suggestion. Dr. Liebeault, acting on the same method, was able to save a man who had become a nervous wreck by over-indulgence in tobacco, as he smoked and chewed it constantly. "He was a railway porter, a big, strongly built fellow, but was weak and shaky through his excesses. His digestion was faulty, his tongue thickly furred, and his appetite gone. His pulse was slow and intermittent, he felt giddiness on movement, and his sight frequently vanished. Persons whose nervous systems are broken down are very easily hypnotized, and this man was soon in a profound sleep. He was then told that, on awaking, he was going to give up the use of tobacco, that he would not smoke any more, that a pipe was to be hated every time he saw one, and a quid of tobacco even more offensive; also that, if he did smoke or chew, he would be made very sick and suffer from severe pains, and to prevent this he must not even feel a desire for tobacco in any form. Prior to this hypnotic suggestion he wholly lacked the power to throw off the habits. On awaking he could not remember anything that had been said to him; but he had a dislike for tobacco, for a pipe, and for the use of it. This dislike wore off after a few hours; but in a week it became permanent and he was cured not only of his bad habits, but also in health." Had he been forced to discontinue the use of tobacco in a hospital, he would have suffered and it is likely that he would have died of nervous prostration. But the suggestion, having been given to the Other Mind, controlled his conscious mind and became his own desire.

Had the man been subjected to the entreaties of his friends or the advice of doctors, only his conscious mind would have been reached, and this is the weak part of humanity. Control for reformation of any kind must first be secured in the Other Mind; and, once this has been aroused, it will pass the authority on the conscious mind and that will be fixed in the new idea of improvement. It seems that the conscious mind has no alternative but to obey the mandates from the Other Mind. The last ten years of investigation and practice are filled with reports of this power of the Other Mind over the ordinary mind.

12. Mr. F. W. H. Myers, quoting from Dr. E. Dufour, chief physician of the asylum at Isere, France, says: "From this time our opinion is settled, and we have no fear of being deceived when we affirm that hypnotism can render service in the treatment of mental diseases." One of his subjects was a depraved young man who, after many convictions for crimes, including attempted murder, became insane. Dr. Defour states positively that this young man has, under hypnotic suggestion, not only become cured of his insanity, but also has been thoroughly reformed.

13. Dr. Forel gives a case of reformation in a confirmed drunkard who, after twice attempting to commit suicide, was placed under his care. He had spent nine years in the asylum, during which time he gave an infinite amount of trouble, drinking himself into a state of insanity whenever an opportunity offered, and inciting the other inmates to rebellion. This apparently incorrigible subject was hypnotized by Dr. Forel, and then treated by suggestion. He was told that on awaking he would not like the taste or looks of liquor in any form, and that even the smell of alcoholic beverages would be very offensive to him. He was, at one sitting, told that on awaking he would destroy any liquor that he possessed or could get at. On awaking he carried into execution all the suggestions, and proved the genuineness of the reform by giving up the small quantity of wine that the authorities allowed him in the asylum. He had no knowledge of what had been said to him when in the hypnotic sleep; and, on being asked why he had changed, said he did not know. He joined the Temperance Society, which hitherto he had vilified and opposed. He was allowed his liberty and given freedom to make the rounds of the wine shops, but he could not be induced to drink.

In considering the foregoing case, it must be remembered that

an appeal to the conscious mind of the man would have been met with scoffs and insult. Is it true that the conscious mind carries all the impulses of crime and wrong doing, and that the Other Mind is the bearer of all that is good and helpful?

14. Dr. Auguste Voisin, of the institution at Salpetriere, France, gave accounts of the efficacy of hypnotic suggestion in the treatment of moral obliquity; and at the Congress of the French Association for the Advancement of Science, papers dealing with this subject were read by several physicians of prominence. Voisin gives instances of female prisoners, formerly considered incorrigible, who, after a course of suggestive treatment, became modest, cleanly and industrious. He says that, prior to such treatment they had had full advantage of religious and moral instruction without avail; but that after the treatment by hypnotic suggestion they eagerly gave heed to the helps from both religious and moral advice and guidance. Many cases along this same line have been investigated and found authentic, and it is now regarded as certain that hypnotic suggestion will open the way to the good work of the church and moral instruction. Herein rests one of the greatest powers for reform ever offered to humanity.

15. There are two ways of dealing by suggestion with the fixed habits of drunkenness. The first way is to have the patient go through with the pretense of attempting to drink his favorite beverages, and to have him form a hatred for them while in the hypnotic sleep. This has been the course generally adopted; and progress toward reform has been slower than when the second plan is adopted. This is to inform the hypnotic subject that, on awaking, he will hate the sight and the smell of alcoholic beverages in every form. Specify the different kinds of drinks he will actually have offered him by his friends, or that he will seek to buy when out on the streets; and give him an account of how he will regard each one. Tell him that when he attempts to swallow beer or wine or liquor he will be deathly sick. Tell him that he will have severe pains when a lifts a mug or glass to his mouth. And so on. This method makes use of the Other Mind much more effectively than the old plan of having the subject, while in the hypnotic sleep, perform the dislikes. It is now a generally acknowledged principle that what the subject is told will happen when he is awake, will control him then; and what he experiences when in the sleep will not follow him when awake unless it is so commanded.

As these laws have been worked out time and again and are being employed with remarkable effect to-day in a number of institutions, there can be no doubt of the recognition of the two minds by men who are qualified to understand the facts.

16. Dr. M. Goldson of California, who studied in London, says of a case occurring in America: "I recently hypnotized Mrs. R. who has been lately married. Her happiness was greatly marred by the conduct of her husband, who took the greatest delight in teasing her; the more she showed her annoyance, the worse he became. She took this so much to heart that she became profoundly depressed, and was continually in tears when alone. I hypnotized her and suggested that she should no longer feel grieved or annoyed at his conduct, but should enter into his jokes with amusement, and should enjoy his merriment and be completely happy. The treatment was entirely successful, and after the fifth sitting Mrs. R. reported that a complete change had come over her life, and that her husband was astonished to find that she no longer resented his jokes, but seemed rather to enjoy them." It is quite certain that had the attempt been made to convince Mrs. R. of her error by an appeal to her conscious mind, it would have failed. There are innumerable cases where explanation, entreaty, argument and all kinds of appeal prove just the wrong course to take when they are directed to the conscious mind, for they seem to set that mind against the advice or suggestion so made, and to induce obstinacy. The only success possible is by an appeal to the Other Mind, and then the task is an easy one.

17. Mr. F. W. H. Myers, the well-known authority on hypnotic phenomena, whose writings and opinions have been regarded as wholly reliable, says: "Hypnotism taps the subliminal consciousness and thus gets into touch with a far wider field of experience than our everyday consciousness supplies." He practically sets up the fact that the conscious mind is our everyday consciousness, and our psychic mind is our subliminal consciousness. Perhaps it is better to call the latter the Other Mind, as that is what it is in fact.

18. Morton Prince, M. D., Physician for Diseases of the Nervous System, Boston City Hospital, reported a case that attracted the attention of Professor James of Harvard University, and of the well-known Dr. Hodgson. This case has been made use of in so many publications that it may seem superfluous for us to publish it here; but we are not pretending to absolute exclusiveness in this

cycle; as all we desire is to furnish proof of the laws set forth in the present work. Dr. Prince's experience is told in the following language:

A young lady called Miss X had three personalities:

As a normal woman she was called plain Miss X, or X — 1, and was shy, serious, sensitive, self-contained and conscientious, although morbidly so.

As X—2, she was sad, and gave the impression of suffering and weariness.

As X — 3, she was flippant, jovial, free from all physical infirmities, full of fun, recklessness, and scorn for her normal self.

One morning she came to Dr. Prince in a greatly disturbed state of mind. She had lost money she had set apart for her stay in Boston, and she was almost penniless. She was put into the profound state of hypnosis, and herein she became X — 3, and as that character she described how stupid X — 1 was, that she had felt nervous about her money the night before, and had got up from her bed and hidden it under the table-cloth, and X — 3 was greatly amused at the embarrassment caused to X — 1 by the loss of the money. Dr. Prince awoke her and without telling her anything, asked her to look at a crystal. She did so and described the scene which presented itself; she saw herself in bed in her room; then she saw herself get up, her eyes being closed, and walk up and down the room, go to the bureau, take the money from the drawer, and hide it under the table-cloth. This proved to be the correct explanation of the loss, and the money was found as indicated.

It seems that these personalities had been at work in her for some time, but were not recognized as such. She was almost hysterical because of her nervous malady. Dr. Prince cured her completely, and succeeded in suppressing X — 2 and X — 3, substituting a better normal condition.

A large number of dual personalities have been discovered, and have been referred to in the many recent books and writings on the subject. On case in point came to the attention of a physician who wished to be unknown in the matter, but the facts were placed at our disposal for verification.

19. A man in Philadelphia had grown morose from the time he was in his teens. He had few friends, save as his wealth brought the usual following of individuals who thought to benefit themselves through his favors. One day he received an anonymous letter setting

forth his career of ill nature and the fact that he had no genuine friends because of his bad disposition. A photograph of his face was enclosed. It had been snapped on the street one day to serve this purpose and was used to aid in driving home the criticism in the letter. He studied himself in the mirror and came to the conclusion that the writer of the anonymous letter had done him a real service.

He consulted a physician in another city who was an expert in psycho-therapeutics, and was subjected to a series of hypnotic treatments. The physician had the good judgment to proceed along the line of future wakefulness, which is the only method that achieves genuine results. The fault of the man was that, with his wealth, he had been mean, close, selfish, niggardly, pessimistic and egotistic. The doctor spoke to him in the hypnotic state somewhat as follows:

"You are to wake up and find yourself a changed man. You are to wake up and find yourself generous, pleasant, full of good cheer, charitable, and desirous of helping your fellow beings. When you go out on the street to-morrow you will have a smile and kind word for all persons, and be willing to listen to the appeals of others and to help them."

After each treatment the man, on waking up, could not recall anything that had been said to him. It was all a blank. But he noticed that his ill nature had been subdued, as he was inclined to be cheerful and regardful of the feelings of others. This improvement grew from day to day as the suggestions increased, and at length the man said that he had two personalities; one was his former self, and the other was a much better individual. He learned in time to adopt the latter and to entirely suppress the former; but it was only by hypnotic suggestion that this was accomplished.

In his own words the power of this appeal to his Other Mind is described:

"I had been talked to by friends and relatives for years about my bad disposition, but their entreaties had no effect. The more they talked to me, the worse I became. They tried other methods, sometimes holding me up to ridicule, at other times snubbing and slighting me, and often acting as if I had no sense of decency. But I could not be moved by argument, by entreaty, by abuse or any other agency, until I was hypnotized. After I awoke from each sleep I found something working in me that I could not understand. It was something that controlled me and compelled me to do as it

wanted, and I tried to obey all the time. I am mentally better and stronger than ever before in my life, and I am capable of being more useful in every way."

Many facts and laws may be gathered from the foregoing cases, and we will summarize them as follows:

1. Suggestions made during hypnotic sleep are stronger than those made in wakefulness.

2. Suggestions made during hypnotic sleep are stronger when they relate to commands or statements to be executed during wakefulness; for they serve to change the habits of the individual.

3. Suggestions made in hypnotic sleep that relate to transactions and conditions within the period of sleep may change physical tissue and processes in the body, but do not bear after-fruit in the mind and morals of the subject. They are like a vague dream, or else are almost wholly lost.

4. Hypnotism is based on the process of temporarily suppressing the conscious mind, and making it a blank by putting it into sleep.

5. There are all grades of hypnotism from partial drowsiness to the somnabulistic stage of profoundest slumber of the conscious mind.

6. Hypnotic wakefulness occurs during hypnotic control, and is wholly unlike natural wakefulness, which occurs when all hypnotic control has ceased.

7. In hypnotic wakefulness the Other Mind is alert and receives the suggestions; but in natural wakefulness the conscious mind is alert and generally resists all suggestions not in accord with the wishes and habits of the individual.

8. In hypnotic wakefulness the conscious mind receives no suggestion in direct form, but is reached in the after wakefulness that follows into a natural realm, provided the Other Mind is charged with the duty of so reaching it.

9. It would seem, then, as if the conscious mind were the agency of the physical habits, wishes and tendencies; while the Other Mind were the agent of a higher nature.

It is to prove this claim, or else to disprove it, that many experiments are being made to-day. There is already some reason to believe that the Other Mind includes a large range of action, from the commonplace to the grandest along ethical lines. It is well

settled that it acts for the physical body and thereby gives rise to physical telepathy; and it is more than likely that experiments will prove that it is the agent for the psychic forces in the purest forms of existence and only as such can it disassociate itself from the baser habits of physical life.

Many cases are recorded of the attempt to influence by hypnotic suggestion the commission of a crime. One man was told in the hypnotic state that, when he awoke, he would go up to a man at a certain time and place and give him five dollars. This he did. He was then told in another sitting that, when he awoke, he would go up to a man and take his umbrella from him, accosting the first man whom he saw carrying an umbrella. At the time and place he approached a man and, instead of committing larceny, he asked for the loan of the umbrella, and was refused it; whereby he abandoned the matter. He was told in another sitting that, when he awoke he would at a given time and place present a book to a lady whom he would meet on the street. This he did. Afterwards he was told that he would at a public corner at the hour of noon, kiss the first very tall lady whom he would meet there. He went to the place as stated, approached a woman who was quite tall, and, seeing that she was not receptive, he went home and kissed his wife.

These incidents show that the subject hesitates when there is some wrong likely to be committed; but that he always obeys when the act is right.

Even the morally weak are slow to do an act that may lead to arrest, when the command is to do it in public. One man who had a bad record as a petty thief, was told to go into a department store at a certain time and place, and take some handkerchiefs from one counter and carry them to another. He was on hand at the time appointed and went to the handkerchief counter; but he did not touch the goods. After waiting for several minutes, he asked the floor-walker to assist him in the task; and, under the supervision of this man, he performed the duty.

The same subject was directed to move about some articles in his own home, and did so, to the great convenience of his wife. In the following hypnotic sleep he recalled the transaction and enjoyed it; but when awake he seemed to do the act like one who had been assigned a duty that must be performed if possible to do it.

In the cycles to follow, the processes will be classified so that they may be better understood.

In the present cycle, we find a certain group of conditions maintained:

a. In all the cases cited, the subject has been given suggestions in the hypnotic sleep to be performed when he awoke.

b. The hypnotic sleep included the hypnotic awakening, during which the suggestions were made.

c. All the duties to be performed were to be executed wholly in the state of natural wakefulness.

d. The suggestions were made after the conscious mind had been suppressed, and they were executed after the conscious mind had come again into full control. It was a span from the realm of the Other Mind to the realm of the working mind.

e. The conscious mind seems to be the seat of all the bad habits and inclinations, and especially of obstinacy. In many cases there is nothing that can master it. Hypnosis therefore confers a great blessing on the individual and the public by being able to suppress for the time being the refractory conscious mind, and calling into aid the all-powerful Other Mind.

f. The latter certainly has shown itself the complete master of the conscious mind.

One great step in our study has been taken when we find these facts established. Not only has the Other Mind been shown to be a separate realm, but it has been amply proved to be the better mind of the two.

Other steps are to follow in the next cycles that are of still greater importance in this work.

The operations of the Other Mind do not depend on hypnotic sleep. That is one only of several methods by which its power can be called into use. The control that is secured by hypnosis is necessarily limited, as most persons do not care to be put into such sleep; and not every one can control them unless there is first a course of training in that direction.

Any good rule of life that is intended for usefulness ought to be free from the limitations that are placed upon hypnosis; and we find this view maintained by the other methods of arousing the activity of the Other Mind.

FOURTH CYCLE

NATURAL SLEEP SUGGESTION

N hours of slumber sweet
The fading, conscious mind
Gives way to noble thoughts
That catch some potent theme
From out the outer world
And brings it into life.

TEP BY STEP we move onward and yet deeper into this great study. The facts that have been so conclusively proved in the preceding cycle are the basis for what is now to be set forth in this; and they should be carefully reviewed in order that the coming pages may be better understood. The term suggestion means a statement, command, order, or assertion of any kind, made with the purpose of fixing it in the mind of another person who is to be led, guided or controlled by it.

Hypnotic suggestion is that which is made during hypnotic sleep; but, to be useful, it should be given some duty to be performed in after natural wakefulness.

Natural sleep suggestion is that which is made when a person is in natural slumber and not under hypnotic control. It is only in very recent years that natural sleep suggestion has been tried to any extent, and the success already attained gives promise of placing this branch of control in the front rank of methods of cure and reform.

For thousands of years it has been supposed that hypnotism, or that art under whatever name it has been called, was the gift of the devil, or the power of spirits, or some part of supernatural phenomena. To-day it is known only as one of the functions of the mind; and something wholly separated from spiritism.

After all these centuries, the investigator discovered, and as much to his surprise as that of the world, that hypnosis depended on the

suppression of the conscious mind for the time being. This was a large step forward, and one that at once took the art out of the category of the supernatural. But, having found out this much, the next step was to ask the question, If hypnosis must be preceded by the blanking of the conscious mind, why cannot a person who is sound asleep naturally and not induced, be made to respond to the suggestions proffered at such a time?

It seemed plausible. Then it was tried and was reported to be a hopeless task. The conclusion was too hastily reached.

A person who is put into a hypnotic sleep is able to rouse out of it at command, and come into hypnotic wakefulness. This follows profound slumber. Natural sleep is never as sound as that; and it has been discovered that a person who is in the same degree of natural sleep as the deepest degree of hypnotism, is a somnambulist.

But it is useless to compare the degrees of natural slumber with those of hypnotic slumber. They are distinctly different and always will be.

Some strange effects were produced by experiments with natural sleep. In the first place it was discovered that the sleeper was hardly ever really asleep, unless exhausted. A call would be generally answered, but no further attention given to it; although in some cases the sleeper might be fully aroused. There are many persons who never sleep so soundly but they will awaken in the instant when they hear the least noise. We have in mind some persons who will wake up if a hand is placed lightly on the door knob and no actual sound made; yet they find refreshing slumber every night.

It was also discovered that a magnetic person who addressed a person in natural sleep, would be able to secure control of that person's attention through the Other Mind. Then came the new system whereby the operator is able to sway a person who can be reached when in natural slumber. A typical case is that of a woman who had a husband who was addicted to the horse-race-gambling evil, and whose losses had brought ruin to a once happy and prosperous home. She had pleaded with him, but he was unable to control his own passion for that kind of gambling. She did everything that a good wife could think of, and yet there was the steady downgrade into poverty and distress. She finally induced him to move into another locality far from the race track; and here he was free from temptation, and their prospects brightened.

The husband ceased gambling altogether. But in three years a new track was built not far from the place where he lived, and the distress began once more. He was succeeding so nicely in business that she felt as if a curse had followed them by this building of the new race track. All was black despair.

She had studied magnetism to some extent, but did not succeed in mastering him. Then she took up the study and practice of hypnotism; but she found it impossible to exert any influence over him. She could not put him into a hypnotic slumber. As she was on our roll of students, her case became well known to us. At this time many of our followers were testing the power of natural sleep suggestion, and she was given full directions for that purpose. The laws are these:

1. There must be a recognition of the stage of natural sleep into which the subject has fallen.

2. These stages are:

a. Sleep just coming on.

b. Light slumber.

c. Middle slumber.

d. Heavy slumber.

3. Persons who are ill or very young, or very easily swayed, are best controlled in sleep just coming on.

4. Where the resistance of the will is strong, heavy slumber is necessary to control.

5. The actual speaking voice must be used. Silent influence has not won the success that follows the tones of the voice.

6. The suggestion must not be a wish, nor a hope, nor an entreaty, but an absolute statement as if there could not be any doubt about the matter.

7. The voice must be soft, low, very distinct, and exceedingly firm. It must carry certainty and assurance in every tone. It must not awaken the subject; for discovery will set the conscious mind against the operator.

8. The voice must be sympathetic and pleasant. Sympathy is the mood that connects control in every form. It is the key to the great reform movement awaiting humanity throughout the civilized world at this very moment.

These laws were made known to the woman, and to a large number of special students and investigators. We will give the results in the case of the gambling husband to start with; as they

are typical of almost all the other cases. She prepared herself carefully and had some magnetism to help her. Had she been without magnetism her work would have been in vain, as has been shown in many cases. Her first experiment was made when her husband was wearied by the day's worries, and he had fallen into a sound sleep. She then came softly into the bedroom, and sat beside the bed. She did not touch him, nor did she dare to speak very distinctly. In fact, she seemed afraid of her own voice. These are some of the remarks she made at intervals, allowing half a minute or more to elapse between them:

"You will not awake to-night."

"You will permit me to talk to you."

"You love your wife. You love her more than you think. You cannot bear to see her suffer."

"Once your home was full of plenty, and your family was happy. You have made them suffer very much. But you have made up your mind that you will not do so any more."

"There is to be a horse race to-morrow. You are not going. You will not want to go. When to-morrow comes, you will say to yourself that the horse race robs you and your family of the means of support, and you will hate it. Yes, you will hate it, and hate it with all your heart and soul."

This conversation she pursued over and over again for an hour, and during that time she grew eloquent in the use of voice and magnetism. It was command, and she made it intense, after a few repetitions. Then she retired and soon fell into a sound slumber. The next day her husband was making his usual preparations for going to the horse race; but he hesitated, and said to his wife at noon: "Jennie, I do not know what has come over me, but I almost feel as if I could resist the desire to go to the races."

She said: "Let me go with you."

"No, I will not go. It costs money and we need money now more than ever. I want to go, and yet I feel that I can resist it. To make sure, I am going to remain here this afternoon."

The next night she repeated the suggestions after he had fallen asleep; and this she did for the term during which the races were held. The second day of temptation was not severe for him; after that he said that he hated the races, and this proved to be a fact. The cure was permanent. This is one of a large number of cases conducted under our instructions.

A mother wished to cure her boy of the habit of fighting his playmates. She went to his bedside when he was falling asleep; and her efforts were not a success. About two months later she renewed the experiment, but waited till he was sound asleep; and then spoke to him somewhat as follows, observing the eight laws:

"Freddie, you love your mother. You want to please her."

"She is very much displeased when you fight your boy friends."

"To-morrow, when you meet the little boys, you will not fight them. You will say to yourself that it is very wrong, and, besides, your mother does not want you to fight, and you will never fight again."

"The little boys will not be able to make you fight. You have made up your mind that it is wrong, and you will not fight again, no matter how much they annoy you."

This did not prove effective at first; but it was persisted in for eight nights, and the habit was completely cured. And, incidentally, some other faults disappeared with it.

Another mother had a son fourteen years of age who had learned in secret to smoke cigarettes. She tried every known method to cure him, but without avail. Finally she took up this course and experiment with natural sleep suggestion. Her suggestions were as follows:

"Jack, you love your mother. You would not hurt her feelings. You know that cigarette smoking is sure to ruin your mind and make a weak man of you. You know this."

"You will not smoke to-morrow."

"When you see a cigarette to-morrow, you will hate it. You will know that it is bad and hurtful."

"You are going to make up your mind to-morrow to be a man, and you will be strong enough in mind to give up smoking. You will throw the cigarette away."

The woman was weak in magnetism, and the boy did not show that he had been influenced. She tried it for four more nights, but without result. Then she began to review her books on magnetism, and saw the need of greater power within herself. This she developed in a few weeks, and then renewed the suggestions. Some good had been done, however; for one of the boys reported that Jack did not smoke as much as he did. After three nights of further suggestion the boy had been influenced. Here is the way he states the change that had come over him:

"All at once, when Jimmy Knowles rolled me a cigarette and handed it to me, I took it and put it in my mouth. But I did not light it. Jimmy offered me a light, but I did not care for it. He then chaffed me and I lighted it. But I did not draw. I let it go out and threw it away. Then I told Jimmy that I had got through, and it was a bad habit and I was going to be a man. I never care for the things now."

The cure was complete.

A tough boy of nineteen was a terribly profane lad and seemed to take pride in his cursing. Nothing could be done to change the habit. Some church people got after him and tried to bring him into Sunday school a few weeks before Christmas in the prospect of being helped in many ways. A chance to work in a store was also offered him. But he would not give up his profanity. He lived in a garret where mice and rats had free scope, and his attire was not attractive; but he was capable of making a man if he could be brought under control. A man who wanted a difficult case was assigned to this lad. Access was furnished to the garret, and the boy was reached when sound asleep nights. Here are the statements made to him in sound slumber:

"You are a tough boy and nobody likes you. But all good people help the bad boys who want to be helped."

"You want to be helped. To-morrow you will say that you want good people to help you."

"To-morrow you will think every time you swear how wrong it is. You will not say curse words." These were repeated several times.

"All those curse words are wicked. You will know to-morrow that they are wicked. You will hate them. You will dread to speak them."

"You will to-morrow talk so nicely that everybody will say you are a young gentleman, and they will be glad, and you will be proud, for it is a great thing to be a man and be thought well of by everybody."

Five nights of this suggestion began to be followed by results. The man was very magnetic, and drove home his assertions with power. On the day after the fifth night, the lad was observed to be very cautious when he used bad language, and he was hardly caught speaking it aloud. The next few days he ceased all profanity. A month later he was heard scolding in good, honest English a man who was cursing in his presence. But he never was

heard to utter a profane word again. The reform was complete. He was brought into the church and is to-day a useful and honored citizen. If one individual can be saved from wrong-doing in this way, what a power is it that can bring about the change!

A boy of seventeen years had formed the habit usual with many boys in their teens. Doctors, diet, treatment and all known means were exhausted in the effort to overcome the fault. Then the father, who had become interested in magnetism and telepathy, made use of natural sleep suggestion as a last resort. The boy did not want to be hypnotized and resisted every attempt in that direction. The father had a room adjoining his, and was able to come into the boy's bedroom after he had fallen asleep. He made use of the following suggestions for a period of seven alternate nights; and, at the end of two weeks, the cure was permanent. The fault never came back. The statements made to the son in sleep were:

"You love your father and mother. You will do anything for them that they ask you."

"You know you are doing wrong, and you think you cannot help it, but to-morrow you will find that you can help it."

"To-morrow you will know that it is wrong. You will see that it is wrong, and you will say to yourself that it is wrong."

"You will not do anything wrong, because you will hurt your father's feelings and make your mother suffer for you."

"You do not want the doctor to know how weak you are, and you will show to him and to all the world that you are able to be a man and to never do this wrong again."

Another case that has furnished much light on the operations of the two minds, is that of a young lady about eighteen years of age, who was wilful, disobedient, and rapidly falling into evil ways. Her mother was very much worried over the fact that she had become the boon companion of another young lady whose reputation was not good. When the daughter was argued with, she would fly into a fit of rage and threatened to kill herself; and would then stay away for a day or two. Kindness, entreaty, threats and other means of changing her habits had no effect on her. A physician suggested hypnotism, but there was no way by which the daughter could be controlled. She was of that high-strung, emotional temperament that could not be placed into the hypnotic slumber without her full consent. So this treatment was out of the question. Later on, the mother, in her studies of magnetism, concluded that she could em-

ploy telepathy in natural sleep, as this was easily possible. She proceeded with great care.

In order to avoid mistake and failure by clumsy attempts, the mother went into her own preparation with great care. It was two nights before a proposed trip to the camping ground of a party of young persons which had been the cause of much scandal; and the mother was almost desperate in her desire to prevent the girl from becoming one of the party. Making sure the daughter was in sound slumber, the mother made use of the following suggestions at intervals, following the rules laid down in this cycle, and being ever watchful not to waken the girl:

"You love your mother."

It will be noticed that the attempt is made in every instance to suggest love or affection as one of the motives for reform.

"You know you love your mother. You want to please her."

"To-morrow all day long you will say to yourself that you want to do what will most please your mother. You will try hard to find some way to please her."

"All day long to-morrow, you will hunt for some useful work which will please your mother, and you will think of all the ways by which you can please your mother."

"All day to-morrow you will think of everything that will please your mother, and you will surprise her by saying that you will not go to the camping party."

"You will be sure to-morrow that your mother does not want you to go to the camping party, and you will tell your mother that you have decided not to go."

"To-morrow you will make up your mind that you hate Mary Hillton, and will not want to see her again. Mary Hillton is not your friend, but uses you to enable her to have her own way, and she is not going to use you any more. You will make up your mind to this to-morrow and every day. You will dislike even to see Mary Hillton, for you know she is a bad girl, and you want to be good."

"You know that Mary Hillton is doing wrong, and you know the people are aware of it too, and to-morrow you will be so impressed with the fact that you will tell Mary Hillton not to come around to see you any more."

These suggestions were repeated for nearly two hours; which will indicate the deep purpose of the mother to reach the Other Mind

of her daughter and control her. Persistence is necessary for success. Remember this fact.

When morning came, the girl was up bright and early, and actually went to her mother and asked in what way she could help her. The mother planned to keep her in sight or near to her all day, if possible, but she did not make any reference to the camping party. In the middle of the forenoon, Mary Hillton called, and the daughter sent word to her that she was busy and would come over and see her later in the day.

Turning to her mother she said: "Mother, I do not think Mary Hillton is the best kind of a girl for me to go around with. I am not going to be so thick with her in the future. After the camping party is over with, I am going to cut Mary to some extent. She is a good-hearted girl, but is not discreet enough for me. What do you think of me for that?"

"You know Mary better than I do. You are the better judge. If she is not what you desire for a companion, you can find some very nice young ladies in another set. But you know best, Emma."

The day wore on, and the daughter kept her agreement to call on the Hillton girl. She did not stay very long, and the mother thought it wisest not to ask her any questions.

That night she repeated the suggestions for over two hours, and the victory was won the next day. The daughter is now a model young woman, sweet and refined, and in every way a credit to the best of her sex. But she had gone dangerously close to ruin, as the after history of the Hillton girl proved, who is now an inmate of a house.

This case has been under our knowledge for several years, and the facts are not only well established but have been the cause of much intercourse between us and two clergymen who are now making preparations for the deeper study of this law of the two minds. One writes as follows: "If a mother's love cannot save her only daughter from ruin by an appeal to the conscious mind, but can reach her moral nature by access to the Other Mind, then the world has just begun; and I believe it has. This case is as familiar to me as my own life, and the truth of it in every part is what has aroused my eternal interest in the power of the second mind. We are surely at the beginning of the world and have much to do before true progress can be claimed, and the work ahead is in the culture of the new-found power."

The remarkable thing about the last case is, as possibly it is also in the other cases, that the conscious mind is the meaner mind of the human being. It may be frightened; but in this age of freedom, there is almost no method by which it can be controlled against the will of the owner; and the only hope of better things lies in the reform of the individual through the Other Mind.

A very practical case has recently been reported back to us from a woman student, who sought to influence her husband to remain at home evenings. He had joined about everything in town that he could use as means of being out nights, and the family suffered from the lack of sympathy and attention from the man. He was large and strong in body, and of imperious will; while his wife was a small woman who rarely ever asserted herself except in a small way. But she had faith in the power of suggestion during natural sleep, and put it to good use, after the most careful preparation. Owing to the habits of the knight-errant, she was compelled to administer the suggestion at his bedside in the early hours of the morning. He always slept soundly. Here are the suggestions she made to him:

"You love your wife, and you love your children."

"When you wake up you will say to yourself all day long that you love your wife and you love your children."

"You will say to yourself all day long that it is very selfish for you to be away from your wife and your children so many nights."

"You will not be able to shake off the thought that it is very selfish to be out nights and leave your wife and children alone in the house, and take no interest in them."

"You will say to yourself all day long that you will stay at home at least one or two nights in every week."

"When you begin to make plans to be out nights, you will think of your wife and children at home, and you will think how mean and selfish it is to leave them there, lonely, while you are having a good time with your men friends."

These suggestions she made for a full hour, but they did not seem to bear fruit at first. She was told to keep up the work, no matter if it took weeks, as results would come in time.

At the end of the ninth trial, the husband seemed to be slow about dressing for his lodge one Friday night. He went, but he came back in half an hour. On being asked why he had returned, he replied, "There is nothing doing for me, and I want to look over

the magazines at home. They have accumulated." It was a moment of great triumph for the wife.

He stayed at home and seemed pleased at the change.

The next night he went out to a lodge supper which kept him till three in the morning. On his return the wife renewed the suggestions, and on the following Monday she heard him say to a friend who had called to take him to a meeting: "Hang it, no, man: I can't get a minute at home. What do you think my family is doing all the time I am away nights? They just go to bed and sleep while I carouse."

He stayed at home for three nights; but a very important meeting called him out on the next evening; and, to the surprise of his wife, he was back again by nine o'clock. She did not say anything, but looked immensely pleased. That ended the nights away.

The cure has been complete.

The knight-errant is now a much happier man, the family are refreshed by his presence, he helps the boys with their problems, and the girl with her algebra, and at times takes part in their games. Then they have time for evening engagements away from home in which the family can participate. It is indeed the beginning of the world with them, and all because the little, puny, insignificant wife made up her mind that, if there was anything in telepathy in natural sleep, she would find it out, and she did.

This branch of telepathy is comparatively young; much younger than the others; but it is sure to open up a larger field of labor and results than any other because of the ease with which people can be reached and influenced.

The *Journal of Mental Pathology,* in its June issue, mentions the same law as having been used. The *Revue de l'Hypnotisme,* November, also has a similar claim.

Farez, a most successful investigator, refers to this branch of telepathy as *suggestion somnique,* and says it is most useful in many cases of insanity where actual hypnotism is impossible; and that it has been effective in neurasthenia, and especially in correcting bad habits in young people.

Berillon states that Hansen, the well-known Danish hypnotist, when in school, used to amuse himself by making suggestions to his sleeping comrades, which they carried out the following days.

A high authority thinks that the adoption of the universal practice of natural sleep suggestion might lead to all kinds of complica-

tions in life for which reason it is a dangerous method. The answer to this claim is that any person who chooses is able to sleep alone and to lock the door of the bedroom securely and thus keep out all who might seek to make use of this power. This exemption does not apply to younger members of a family; but, with them, the question of being properly brought up rests with the parents or guardians, so that the new influence would simply become a greater aid to the same ends.

But the operator must be a man or woman of magnetism; and only a few persons are magnetic, or would decide to take up the study of magnetism from reliable courses of training in book form, which is the only way in which it can be thoroughly taught. There is to-day no other method of cultivating personal magnetism than by reliable books, and but few of those are really helpful.

Young children are usually controllable by wakeful suggestions, but not always. If life or mind can be saved by natural sleep suggestion, it should by all means be resorted to for that purpose.

A mother found her little boy of five years in convulsions, and she learned upon inquiry that he had been badly frightened by some vicious playmates. The shock was such that the doctor feared that he would become insane or would die. The mother had already become proficient in magnetism through a course of books, but she had never thought it would prove useful to her. She at once made use of the power of sleeping suggestion, and did not cease night and day until she brought the boy back to his normal mental condition. Her suggestions were of her own invention and not those of the usual routine that are generally employed.

She at first told the boy when he fell asleep that on waking he would laugh at the pranks of the other boys, as they would not hurt him, but would seem funny and he would enjoy them. She went through with the very pranks that had frightened him; describing them in detail and telling him that, when he awoke, he would find them nice and just what he would like to do to the other boys. She told him that he would play the same pranks on his mother when he awoke and that they would not harm anyone.

After the first trial, the boy was somewhat calmer. After the second he was nearer to a normal condition. In a week he had regained his own mind and had lost all fear of the events that had sent him into convulsive fright. The cure has been permanent. To prove it the very same boys have repeated the frightful scene

several times, and the boy has entered into the enjoyment of it with a genuine relish.

Now it is certain that the conscious mind could never have been convinced of the truth of the mother's assertion; but the Other Mind, having power of life and health, was able to master the boy and convince his conscious mind.

Many times you have found men, women and children over whom you have utterly failed to exert the least control in matters vital to their welfare. You have appealed in many ways to their conscious mind, but you could not move it. Their Other Mind was the only agency by which their conscious mind could be moved, convinced and controlled. It seems to be proved that there are two laws at work in human life, and they may be stated as follows:

1. The conscious mind will not yield to the efforts of other persons when it chooses not to be so moved.

2. The conscious mind, no matter how much it desires to resist, is not able to set itself against the Other Mind, as the latter has easy, absolute and permanent control over the former.

A very useful employment of the natural sleep suggestion has come to mind in a jury trial. The case was a plain one, and eleven men on the jury found it so; but there was a twelfth man who had for some reason made up his mind in advance; and, being very obstinate, he said he would stay in the jury room until a certain classical region froze over, before he would find a verdict for the plaintiff. He kept the jury out two days. They then reported a disagreement; but the judge sent them back. Being pretty tired, the obstinate juror fell asleep. One magnetic man on the jury employed the following suggestion:

"You are one man on the jury. You think the defendant ought to have a verdict. But when you wake up you will see your error. Then you will say to yourself that the plaintiff ought to have the verdict, and you will be very anxious to find for the plaintiff."

By this line of suggestion the man was talked to for hours, and when he awoke he asked for a ballot and voted with the majority. The verdict was a just one. After the court had adjourned the jurors had a meeting and discussed the facts as stated. The obstinate juror said that when he awoke he thought it was all wrong for one man to try to rule eleven others, and he was now satisfied that they were right. He said: "I had a half dream that I ought to vote with you fellows."

The speed with which the change was effected may be accounted for by the fact that the man was tired out and wanted to go home, but had it in his mind to show the majority that one man could rule eleven. This determination was overcome in that sleep, and he admitted it.

Little children believe for the most part in the parents, especially if the latter have never deceived them; and when the trust is perfect it is easy to control them by suggestion during full wakefulness. But the results are never as marked and as satisfying as when natural sleep suggestion is employed.

The eight laws given in the early part of this cycle must be thoroughly observed.

The suggestion must relate to some waking period.

Hanson took advantage of the sleeping period of his comrades or schoolmates, and made suggestions to them to be carried out during waking hours on some subsequent day. The suggestions were made when in natural sleep; and they were executed during their usual wakefulness. If the precaution is not taken to refer all statements to a time of execution when in natural wakefulness, then the efforts will fail. We have had occasion to note this as the cause of several failures that were afterwards pronounced successes when this step was properly taken.

There is not the slightest doubt that the execution of the suggestions occurs in the periods of natural wakefulness.

There is not the slightest doubt that the Other Mind is the function that takes in the suggestion during natural sleep.

There is not the slightest doubt that the Other Mind carries the purpose to execute the suggestion during wakefulness.

There is not the slightest doubt that the Other Mind during wakefulness compels the conscious mind to perform the duty.

Finally, there is not the slightest doubt that the conscious mind is the weak mind, no matter how strong it is in some things.

We do not believe that the Other Mind ever sleeps, or ever is inactive; but the satisfying part of the matter is that it is able to connect itself with the conscious mind at times, and thus to show its magnificent power. Its ability to master human life is nearly always held in abeyance. It is to bring it into activity that every man and woman should study the Other Mind and the processes by which it may be brought into the conscious mind, in part at least of its work.

It is like the man who was locked in a room made of strong masonry. He could not receive help because he could not break down the walls that held him in. But he could hear the message from the next room telling him that help was at hand; that there were men who could save him as soon as they could get into the place where he was so securely held. He could not admit them, and they did not come to him.

A man who was caught under a falling mass of dirt and held down in a deep well, with only a chink to let in some air, heard his rescuers endeavoring to remove the debris that separated him from them. It was a question whether he would perish before they could get to him, or could survive the efforts to reach him.

The conscious mind is the slave of the moods, wants, feelings, demands and tendencies of the body, and its faculties. It is a drudge that does their bidding. Appetite, desire, cravings all sway that mind. The evils done in life, the bad habits some of which are made fashionable by their frequency and universality, the yielding to desires that alone can account for the tolerance of the "first profession," are master-influences that rule the conscious mind and judgment of humanity. The use of tobacco, the increasing use of alcoholic drinks, the spread of horse-race-gambling, the practice of prostitution among millions of women, and their support by many more millions of men who pretend to respectability in their public, domestic and church life: these are some of the weaknesses of the body that sway the conscious mind. Under the name of personal liberty they ask the right to bring all their fellow beings to the same low level as themselves. Against such wrongs there is no army yet marshaled that can hold successful combat, except the interference of the Other Mind, and this is yet in its beginnings.

But it has come up from over the horizon out of the darkness of degeneracy that has been lowering of late on mankind, and it has come to stay.

It is the hope of the immediate future and the only hope.

FIFTH CYCLE

SELF SUGGESTIONS

WE teach ourselves by thoughts
That climb the hidden wall
Of waning consciousness
And peer within the realm
Beyond our human ken
For wisdom's higher guide.

BEFORE proceeding further in the direct line of our studies we will digress for one cycle for the purpose of connecting the consideration of self-suggestion with that just described. By reference to the last cycle it will be seen that the Other Mind can be brought into activity during natural sleep. In the cycle before the last, it was shown that hypnotic sleep projected the Other Mind into action. Thus there are three methods of influence before us at this time.

1. Hypnotic sleep is induced by the operator.

2. Suggestion in natural sleep requires no operator, but is done to take advantage of the absence of active consciousness in the working mind.

3. Self-suggestion occurs when any person seeks to exert an influence on himself or herself by reaching the Other Mind.

One principle runs through all these methods, and they have their advantages and disadvantages. It is found that induced hypnotic sleep opens the other mind wider than any other form of control; and this is an advantage in the value of the results secured.

By the use of natural sleep suggestion is brought about in the cases of persons who cannot or do not wish to be hypnotized; and, includes many who would not like to know that control over them was sought by any person. Its work and its fruits can be obtained without the consent or the knowledge of those who are thus influ-

enced. A person may have some course of life wholly changed and not know the cause of it, by this method.

In self-suggestion the great advantage is the privacy of the whole affair, as the subject requires no aid from others. The disadvantage is found in the slowness of the process.

The disadvantage of hypnotism is the danger that attends it in the weakening of the mental powers of the person so treated; although this danger is very slight in the first few trials. Yet it should never be wantonly employed.

The disadvantage of natural sleep suggestion is in the fact that it is not as pronounced as that which comes during hypnotic sleep, and is limited to that class of persons who can be approached when in the embrace of slumber. The old song, "Come where my love lies dreaming," seemed to Artemus Ward to be based on a wrong assumption, as such a visit was not proper from the standpoint of his training.

Self-suggestion is a slow process, but a sure one. It is slow in the majority of instances. It is speedy in a few cases. Its power depends wholly on the magnetism of the individual who employs it. Thus it becomes known that magnetism is a self-power as well as an influence that goes out to others.

Scientific books have had much to say on the subject of self-suggestion; but refer to it as auto-suggestion. There are many explanations of the power, and it has always been associated with telepathy and hypnotism. The experiments of Dr. Coste de Lagrave, surgeon-major of the French army, related almost wholly to himself. By the same kind of suggestion that is made in natural sleep, as stated in the pages just preceding, he could order himself to do something at a certain time and place. He also was able to command himself to sleep at any hour of the day, and to wake up at a given minute. He went so far as to get five distinct sleeps, and as many distinct awakenings, all in the space of an hour, and all arranged before any of the sleeps began. He then learned to apply auto-suggestion to curative processes in himself. When in pain from a severe attack of colic he removed the distress in fifteen minutes. His method was to shut his eyes, make his mind a blank, and then order the suggested idea to be executed. On one occasion when riding with troops he was greatly troubled with cold feet, and tried the effect of auto-suggestion. The account taken from a scientific work on the affair is given as follows:

"He closed his eyes and induced a state of drowsiness, in which he directed his suggestions to the condition of his feet, and commanded them to become warm. In less than half-an-hour he was conscious of a feeling of warmth in them. In subsequent experiments he produced the desired results in a shorter time, and he found that the sensation of warmth was not subjective, as on removing his boots his feet that had been previously cold to the touch were now quite warm.

A French magazine in March, and May, contains articles on self-suggestion. The periodical is known as the *Revue de l'Hypnotisme.*

An American author, C. G. Leland, in his book, states the following results in himself by suggestion made to himself on going to sleep nights:

1. He greatly strengthened his memory.

2. He improved his temper which had been bad and a hindrance to him in all his undertakings.

3. He increased his capacity for work.

His method was to make formulas for suggestions and repeat them in a very slight tone while becoming drowsy, and he would often be cut short by actual sleep while in the midst of some formula.

Hudson, the author of "Law of Psychic Phenomena," lays down the same law and recommends the same procedure, although not having any apparent knowledge of the plan as set forth by Leland. Another author, Wood, in his work on "Ideal Suggestion," covers the same ground.

A well-known work says: "This practice throws light on a number of mental phenomena connected with directed self-consciousness, which are at present surrounded with a degree of mysticism. The yogis of India obtain remarkable control over their bodies and functions by auto-suggestion."

In this cycle we will discuss the law under the name of self-suggestion, as that is a plainer term for the same thing. It exists in many phases.

The law is a simple and a practical one; and, if the yogis of India obtain results that are remarkable it is due to their long and patient practice which is not possible in a land where time is of greater value than in that country. However, to those who have the time and inclination, it is full of possibilities and also of

wonders. As employed in this work the following characteristics are noteworthy:

1. It is simple.

2. It is practical.

3. It can be undertaken by any person.

4. While it is a slow process in the absence of magnetism, it can be made very quick in its results to one who has acquired magnetism by special attention to a scientific course on the subject.

5. It is based on the same principle as all suggestion, as it seeks to obtain audience with the Other Mind.

6. In hypnotism the Other Mind is reached by the hypnotic suppression of the conscious mind, for that is what hypnotism is for. In natural-sleep-suggestion the Other Mind is reached when the conscious mind is suppressed, for that is what natural sleep is for. In self-suggestion the Other Mind is reached at that time when sleep is coming on, for it is at such time that the conscious mind gives way, and leaves the Other Mind free to act.

7. It will be noticed that the two minds are not in control at the same time, just as two houses do not stand on the same spot at the same time. The conscious mind is the working mind, and the body needs it during its activities. The other Mind seems to hold greater power, but is not designed to do the work of physical life. A locomotive may pull the train, and the engineer may control the locomotive, but the engineer cannot pull the train. The locomotive does the work, but it generally goes where the people in the train want it to go, so that the working power is the agent of the train which it pulls, altogether the latter could not move without it. The train includes its occupants.

8. In self-suggestion the person speaks to himself. He is like two persons; one who speaks, and the other spoken to. This indicates that the Other Mind responds to direct orders from the conscious mind.

9. The reason why magnetism is necessary is this: The conscious mind, acting merely as a physical intelligence, has nothing that comes from the realm of the Other Mind. As magnetism originates in the same realm as the Other Mind, it is necessary to employ magnetism whenever we wish to secure audience with the Other Mind. Almost every man and woman may be taught magnetism even in greater degree than is found in what is supposed to be a natural condition.

10. While the soft, intense tones of the audible voice are better in self-suggestion, they are not necessary. But it is necessary that there should be a clear-cut articulation at least in pantomime in order to drive the command or suggestion home to the Other Mind. The reason for this is because thoughts do not take definite shape in language unless expressed and made to live in perfectly formed words. When one is falling asleep there is apt to be a misty state of the ideas which have no power at all.

11. The suggestions should be repeated until sleep cuts them off. It is important that sleep shall come on while the suggestions are being put into definite shape. No other thought should be allowed within the mind.

In some of our works published twenty years ago, and since, this law will be found stated in a general way, but not as an exact science. But the power of self-suggestion has been known for a long time. The conclusions set forth in this cycle are based on what has been actually brought to our attention and shown to be both accurate and authentic. Failures under the conditions stated herein are impossible. There have been hundreds of marked successes, and a few typical cases will be included in this department.

1.—A man who wanted to cure himself of the habit of smoking in order to please his wife, and who found himself a slave to the use of tobacco, resorted to self-suggestion, and the cure came in three months. He did not practice the method nightly, but as often as he could think of it. Some of the suggestions were as follows:

"Look here, you are a man, and you know it. You will wake up to-morrow and find yourself very strong in will power, for you will be able to refuse the cigar which some friend will offer you."

"You will not buy any cigars to-morrow. You will go right past the store and look in, but will not go in."

"You will not feel like smoking to-morrow."

The man, writing of his experience, says: "I did not feel any less inclination to smoke for several weeks. I then began to lose interest in it. But if a good cigar was offered me I did not refuse it. It was too good to let go by. But I kept on with the night talks to myself, as you directed, and in a month or so, I was almost cured. Occasionally I renewed the talks, and in three months I was able to refuse good cigars, and stopped the smoking altogether. I say this for the benefit of many men whom I know who are slaves to the habit, but who think they are not. They all say they can

stop when they like to; but this is not true. Some want to stop, and they can do so by this method."

2.—A woman who was very nervous and who could not control herself at home, found that the disease was growing on her with marked progress. Doctors could do nothing, and other means failed. So she took up the study of magnetism and self-suggestion; the two being started together. In a short time she had acquired enough vitality to base the suggestions upon. Some of her talk was as follows:

"You are not really nervous. You think you are; but to-morrow you will wake up and find yourself free from much of your trouble."

"You can save yourself from nervous prostration by a little effort and this effort you will make to-morrow and every day."

"You will not give way to your nerves to-morrow. You will be a strong woman, and you will be proud of your power over your nerves."

She continued the practice for three months and conquered it. At the present time she writes: "The cure has been complete. My nerves are all right. I have no fear of further nervousness."

She made a long, hard fight and won.

3.—A physician had acquired the opium habit, and it had secured absolute control over him. He gave up his practice and was on the road to ruin and death when his attention was called to the power of hypnotism. He relied on what he called self-hypnotism, but did not make any progress until he adopted the simple and practical method as set forth in this cycle. He adhered to the method with exactness all the way. It was very difficult to begin. His wife encouraged him. At that time, the practice of natural sleep suggestion was not known to her or to him, and so was not employed. Had it been the results would have come sooner. But they came in this case solely by self-suggestion. His suggestions to himself were somewhat as follows:

"You are pretty far gone, but there is hope and you are yet all right."

"To-morrow you will have strength to fight your habit, but it will not be much."

"Every day you will have more strength and it will grow more and more every morning when you awaken."

This was the formula for a week. He practiced daily. After that it ran as follows:

"You certainly have gained. To-morrow, when you wake up, you will note with pleasure the progress that you have made."

"You will make more and more progress every day."

"Each day you will be stronger than the day before."

In a month it was a fact, seen and known by other physicians, that he had made considerable progress toward mastery of the habit. In one more month he was regarded as on the road to ultimate recovery from the dread slavery. To-day he is practicing his profession with success. He says that the habit was formed by smoking cigarettes which were made the agent for fastening the opium slavery upon him in order that he would smoke more cigarettes and thus patronize the business of the makers of such goods. He has made a study of the problem of cigarette smoking as he believes that the manufacturers intend to make slaves of all who start to use them; just as some brewers of beer drug their product to fasten the craving for it on the public and thus increase their sales.

4.—A woman was unable to curb her temper when at home. Her husband had found it impossible to endure it, and was on the point of making his home elsewhere. The woman could not understand her condition, which had come on since her youngest child had been weaned. It seemed to take possession of her like some evil spirit. Had she lived in the olden times, she would have been regarded as possessed of a devil. Yet she had sense enough to want to cure herself, and she wanted to do it in privacy. By accident she met a lady who had been using self-suggestion with success; and, combining that practice with magnetism, she went at work with her temper to see if she would be able to master it. The progress she made is interesting as, apart from this infirmity, the woman was very well educated and of high intelligence. Her talks to herself were finally made, after some failures, in the manner set forth in this cycle which has been in private use for a number of years. The successful suggestions were:

"Your bad temper is just a trifling affair which you can control if you make up your mind to do so."

"To-morrow all day long you will guard yourself so that you will not be angry once. Nothing will vex you. At times the bad temper will start, but you will be able to put it down."

"You will say to-morrow that you are able to hold your temper. There will come times when you will start to speak, then you will change it into a laugh, and the bad nature will all be gone."

"To-morrow all day you will be pleasant. You will be especially pleasant when your bad temper tries to show itself. At every time it does, you will just laugh at it. It will never come back. There is nothing that bad temper hates so much as to be laughed at."

"You will all day long to-morrow and every day be pleasant and will not say anything that is unkind."

The woman tells in her report the way in which the change came over her: "For some weeks I could not conquer my temper; but I made a patched-up peace with my husband by telling him that I was sorry I had a bad temper and that if he would be patient with me the paroxysms would in time pass away never to come on again. When at last I understood why I could not succeed with self-suggestion, I began it all over again and aright. In four days I was able to hold back an avalanche of abuse that was rising on my tongue. In two days more I held back two outbursts of temper. In another four days I was almost calm during the whole day. After that I began to be good-natured nearly all the time. I was now bent on acquiring a jolly disposition as an offset to the long period of ugliness that I had to live through; and I did really and truly become of a jovial disposition."

The husband was let into the secret later on and said: "My wife returned to her normal self gradually; so slight were the changes each day that I did not realize what was going on. But she is now quite different from her original self. In the first years of our marriage she was sedate. Now she is actually a rollicking good-natured woman."

The woman said later on: "Perhaps you will be interested to know that the new nature is permanent. I taught it to myself by suggestion in the manner taught. I believe that I could have made myself in time any kind of a woman I wanted to be, and could really alter my temperament, so powerful is self-suggestion."

5.—A young man was employed in an office where difficult problems in engineering arose, and he was in fear of losing his position because of his inability to work them out correctly. He took home the papers for the evening and still could not work them out. Then he went to bed and laid the papers under his pillow; his only purpose being to have them handy in case he awoke in the night, so that he might utilize his hours of wakefulness on the problems.

As he fell asleep his mind was on the troubles that faced him. In an hour he awoke and found the solution very easy. After

that for a year he made it a practice to go to bed every night with the difficult problems under his pillow, whenever he had any, and he found the solution always easy to obtain on awaking.

A schoolmaster, having a class in the deeper problems of mathematics, advised every one who could not work them out to take the book and place it under the pillow and dream on it, as he expressed it. He said that an old master told him that years ago and that he got it from another older master, who claimed that the practice had been handed down from the centuries.

In a private meeting of teachers during a summer session, the question was put to them as to the efficacy of this practice; and seven of the teachers stated that they had been told of it when they were pupils, and that they had tried it with great success. From other sources we have learned of the same thing as being an old idea, yet valuable. One master said in a letter on the subject: "When a schoolboy I was once in a while unable to see into a problem. I could not understand what it meant, or the way to do it was obscure. I had been told to take it to bed with me and go to sleep thinking of it, and put the book under my head. This I did and I never once failed to find the answer in my head the next morning."

One of the greatest of modern actors used to take his part in a new play to bed with him, read it over once after he got in bed, and then put the part under his pillow and fall asleep. He said in a public address that he was enabled to memorize the whole part in one night in that way. The remarkable power of actors and actresses to learn long parts in a few hours has been noted in many writings, and is easily proved. We were personally acquainted with many of them, and have investigated their methods. They say they "go to sleep nights reading their lines." And this means often that they will memorize in one night more lines than an ordinary person might be able to memorize in two months.

In the life of Daniel Webster it is stated that the latter had memorized the whole Bible, Old Testament and New, as well as Milton's works, and all of Shakespeare. This is a stupendous task, as there are not many persons who have even read these works. But Webster when a lad was in the habit of taking the book to bed with him, with a lighted candle on the table nearby, and reading himself to sleep. On one occasion he awoke to find that some papers had fallen from a shelf on the lighted candle and caught

fire, from which he escaped with difficulty. His father, after extinguishing the flames, asked why he had allowed the room to catch fire, and he replied that he wanted "more light" on what he had been reading.

Those who are familiar with the great painters will recall the story of one who had been for a long time at work on a face which did not have the expression that he desired. In his worry over the work he fell asleep, brush in hand. Soon he awoke to find the face complete, and the expression marvelous. The brush in his hand was still moist with freshly used paint, having a color or shade that he had not consciously mixed. Whether this story is true or not, the principle held in its charm is correct.

Thomas A. Edison, the inventor, shuts himself in his room for hours, days, weeks at a time; and falls asleep with his deepest wonders still unborn on the threshold of his brain. And he says he has awakened many times with some part of each problem solved or made clearer to him. The fact is, if his own statements made from time to time to intimate friends and to his family are true, that he has worked out all his great inventions through the power of telepathy in self-suggestion; for the man who falls asleep thinking of his work, is using this power to a greater or less extent.

It is a common experience.

The most beautiful products of the human mind have been born in the sleep that has followed intense thinking of them. The greatest poets have testified to the necessity of such methods. Longfellow always took a pad of blank paper to bed with him, and a pencil; he could not wait to find them if he awoke with a line or a thought. They must be noted at once, for if they fled it would be impossible to secure them again. What else could have produced such gems in such a way except the Other Mind? Waking into the conscious mind, they would take flight, become evanescent, then all oblivion. Here is seen the fading away out of the conscious mind of the presence of the Other Mind. "It goes from me like a rare dream," said Tennyson, referring to this presence. Pope jotted down on his cuff any worthy idea that sprang into his mind; for, he said, "it would not stay if I did not put it in pound at once."

These accounts are lost on those of our students who have never known the visitations of great ideas, how easily they come and go, and the importance of chaining them by pencil and paper. But there are many who understand just what is meant, and they will

recall the evidence of the presence of the Other Mind, eluding them as the conscious mind comes to its own.

Authors at times pass out of the realm of the conscious mind and come under the sway of the Other Mind. Then only truth and power are the fruit; and this fact, being well established, shows to some degree the higher level of the Other Mind.

One of the most learned men that England has produced, and one who was deeply respected by educators and scientists everywhere, Mr. F. W. H. Myers, of the English Society for Psychical Research, became satisfied that every human being possessed a second mind; and his own discoveries are embodied in the Proceeding of that organization which is composed of the leading men of that country, including the best scientists, university professors and investigators of Great Britain. While his language is rather technical and profound, it carries on its face its meaning; so we will reproduce it as he wrote it: "Ordinary consciousness makes up but a small part of man's personality. Beneath the threshold of this working consciousness there lies, not merely an unconscious complex of organic processes, but an intelligent vital control. The subliminal consciousness is evoked by suggestion, which is able to tap the deeper stratum of being, which is more independent of passing impressions and environment than the ordinary stratum of consciousness."

The account is unusually full of good things, but it is clothed in such terms as only a deep student can fathom. Yet whole books are written in such vein, and the wonder is that more of the common people are not drawn toward them. Let us indulge in a translation to see what Mr. Myers actually did say:

On the one hand he brings in such terms as "Ordinary consciousness," "working consciousness," "passing impressions and environment," and "ordinary stratum of consciousness."

The translation is as follows:

"Ordinary consciousness" means the conscious mind.

"Working consciousness" means the conscious mind.

"Passing impressions and environment," means the conscious mind.

"Ordinary stratum of consciousness" means the conscious mind.

On the other hand he brings in such terms as:—

"Unconscious complex of organic processes," which is a synonym for the Other Mind.

"Intelligent vital control," which is a synonym for the Other Mind.

"The subliminal consciousness," which is a synonym for the Other Mind.

"The deeper stratum of being," which is a synonym for the Other Mind.

A free translation of this series of deeply framed ideas is to say that the Other Mind is not conscious in the sense that the working mind is conscious, but that it includes all there is of life, has deep vital control of everything, is a supreme intelligence, and is loftier than the physical being.

The main point is that the greatest organization of educated men in the world has accepted the foregoing claim as the true presentation of the two minds.

Instead of calling the deeper intelligence the "subliminal consciousness" we like the more potent term, the Other Mind, better. There is a tendency for men who have discovered the existence of this Other Mind to take balloon flights from the earth, and pass into mysticism. In our opinion all necessity for mysticism is gone when we realize the fact that the Other Mind is simply an all-knowing intelligence. Where is there any mysticism in that?

The conscious mind is a working, physical intelligence. That is its scope of duty and it does it subject to the cravings and cries of the physical body. It has its limitations. Because it does not know what is in the cell of protoplasm that makes life, or what is beyond the earth that makes the universe, it sets up mystic explanations and leaps into abysses of guesswork that warp the intelligence in time. Why not accept the fact that the conscious mind does not know anything at all beyond the physical life, and let it go at that? Such an ending of the problems of existence as far as that realm of intelligence is concerned is most sensible.

But if it in time learns that there is another intelligence known as the Other Mind, and that this is all-seeing, then why not accept that fact for its face value?

What can an all-seeing mind perceive?

There are events transpiring all over the world to-day. There are events happening in the homes and secret places of earth. There are thoughts in the minds of all people. There are plans, purposes, motives, and destinies being born and worked out in all humanity. There are somewhere in this world answers to every

question that the anxious mind can ask. Ignorance of anything is unnatural.

These are the things that an all-seeing mind can perceive.

In other words to such an intelligence there is no veil, no curtain, no darkness, no obscurity, no denial, no hiding, no surprise, no wonderment, no strange facts, no doubts, nothing that is not plain and sure.

Now does it imply mysticism, or spiritism, or anything supernatural to merely possess a mind that is all-seeing and from which nothing can be hidden? Such a mind is not the gift of a few persons; but every boy and girl has it, and every man and woman has it. Such a mind does not go insane; and this is proved by the fact that through the operations of the Other Mind, insanity has been driven out of the working mind. This has been done hundreds of times to our knowledge, and perhaps thousands of times altogether; but it will be done many thousands of times in the near future, for a great movement is now on foot among those physicians who are using psycho-therapeutics in the cure of maladies of all kinds. It has been amply proved that insanity and all forms of mental troubles are confined wholly to the conscious or working mind; and the world has taken a great leap forward since that discovery has been made.

The Other Mind knows all, and never falters, never loses itself, never breaks down, never goes insane, and never misleads.

On the contrary, what do you suppose happens to those investigators who explain mental phenomena on the theory of the supernatural? They believe it is the work of spirits when some knowledge breaks through into the working mind from the Other Mind. They seem to think it necessary to ascribe such work to spirits. They are duped by wrong and wholly illogical conclusions which cannot be connected with the facts by any link discernible to a calm and fair mind.

The all-knowing Other Mind sees what is; and that is the whole story. Why should it not see the things that are, know the thoughts that people think, look with perfect eyes upon their plans, and have a clear knowledge of all the events and conditions that transpire anywhere and everywhere? Is it unfair that such a mind should have been created?

But its all-seeing attribute is only the beginning of its powers. It is able to do things. It can control every function of the physical

body, master every faculty, change every fault into a virtue, and lift the physical and moral nature up to the highest standard. This is not hearsay or theory; but a series of facts that have been proved, and are being proved over and over again all the time. When there is anywhere lurking in the make-up of a man a power that can lift him out of vices that have chained him down to the dregs of earth by a cruel bondage, and place him on the pedestal of true honor, then we must bow in homage to it; and that is what the Other Mind has done in a large number of cases where all other agencies have been proved futile.

You may talk about your religion. We respect religion and shall always respect it. But it has not done for man what the Other Mind is doing to-day. Prior to two thousand years ago, religion had come up out of the fury of wars and contest that left it battered and bleeding. Then the sweetest, purest, noblest, most sublime creed that ever fell on human ears was taught by Christ, and sent forth into the world on its mission of salvation.

It did good and carried on its banner the advance cry of a better civilization. But the world to-day, with its millions upon millions of believers, is not able to lessen the number of drunkards, the number of gamblers, the number of prostitutes, and patrons of prostitutes, the number of grafters, the number of corrupt pretenders of virtue and morality, the number of hypocrites and dishonest men in places of trust, the number of thieves and wrongdoers, or the number of violators of the law that says "thou shalt not kill." Murder and crime are on the increase under the very shadow of the church. That young woman whose honor was hanging in the balance could not have been saved by any influence that the church put forth; for it tried, and only hardened her resolution to go down into the valley of shame. Her Other Mind was reached, and its all-power commanded her to turn about and be good; and now nothing can tempt her into the wrong from which she has been spared.

This is only a typical case.

All over the civilized world at this very time there are men who are pushing this new law into effect, and it will prevail.

But it turns its saved souls into the church. This proves that the Other Mind is but the sister force of good and of the sweet impulses that the true church puts forth. Some kind of instinct or inspiration is now at work in the church. The Emmanuel Movement is based on the power of the Other Mind. Psycho-therapeutics

is likewise founded on the same force. The Episcopal church, thinking to save the stampede of its members into one of the cults of today, is adopting the same course, making use of the operations of the Other Mind, not only in psycho-therapeutics, but also in the many forms of suggestion stated herein. And all denominations will soon follow. What is right and truth will come to the surface in very short time.

The age is in need of a calm period in which to drop all the fantastic creeds and beliefs that have sprung up out of superstition and mysticism, and come into the simple and practical facts of human life. Two views are all that are necessary to cover the whole story of earthly existence:

First View:—The physical body is struggling with its vital burden, and employs the ordinary mind to do its intelligent labor for it. This is the working consciousness that is fed by the five senses.

Second View:—There are countless things, events, conditions and purposes that the conscious mind is unable to take in, because they cannot come in by the channels of the ordinary senses; but they are calmly seen and known by the Other Mind, just as though it were the intention of the Creator not to hide anything.

It is to this stage that all persons must come in order to be abreast of the times. Having once learned of the existence of the Other Mind, the rest of the work is easy. There are methods by which it may be possible to "tap this deeper stratum of our being" and secure some of its freight of knowledge; but it must be done in simple and practical ways, and not under the name of mysticism, spiritualism, christian science, theosophy, or other claim to the supernatural. When the time comes that people will accept the facts as they are, as wholly natural, plain, and free from all occult dressing, then the world will be born anew, for the night that has hung over it since the beginning of time will pass into the golden dawn of a clear morning.

Sensible men and women are needed to foster this new birth.

Nothing need be hidden.

Why not help along the change by preaching the simple truth that all human beings have these two minds: the conscious mind, and the Other Mind? Proofs are abundant everywhere, and can be added day after day. Every new turn that this study takes, leads to stronger evidence of the same facts.

The sooner the world is made to know these truths, the sooner will the downhill course of the age be checked. Everywhere we find an increase of beliefs in fads, in cults, and in mysticism; and at the same time minds are giving way, asylums are overflowing, suicides are increasing at a fearful rate, crime is spreading, and disease is reaping its awful harvest.

There is but one agency of the Creator under the sun that can put a stop to this holocaust of disaster, and that is the all-powerful Other Mind.

SIXTH CYCLE

POWER OVER THE BODY

THE power that rules the flesh
Is lodged within the nerves
Whose vital centers sway
Our being to its core
And melt away our ills
Like sun upon the snow.

WHILE it has been claimed that the Other Mind is all seeing, it is not clairvoyant in the common acceptation of that term. Nor would it become the plaything and tool of the monger of notions. To see where some stolen object is hidden is a trifle compared with the wide knowledge of all men's motives and the great arena of events transpiring wherever there is created life or matter. There can be no doubt that Christ could see all things and know all things; yet it has never been said that His power was merely clairvoyant.

In this cycle we shall show what power means. To see all that is being enacted everywhere is a grand function; but to be able to change the tissue and structure of matter is even as marvelous. In the Third Cycle the power of hypnosis is shown though the various methods of suggestion made during induced sleep and enacted in after periods of natural wakefulness. Then, in the next cycle, the suggestions are made in natural sleep to be performed in after periods of natural wakefulness. This distinction is of the utmost importance, as it clears away the former belief that hypnotism had something to do with the power of the Other Mind. On the contrary, hypnotism is merely the agency by which the conscious mind is taken out of the way so as to prepare for "tapping" the Other Mind. A very good illustration of the difference is seen in the case of the class at school which is being taught by the regular working teacher. The principal wishes to address the class, but cannot

do so intelligently until the teacher stops talking, or ceases to occupy the attention of the pupils. Both cannot do effective work at the same time. When the principal gets the right of way, the teacher is not active; but resumes work after the former has ceased and withdrawn. Or these minds may be compared to a single track on a railroad; the freight train takes a siding while the express uses the tracks.

The Fifth Cycle goes still further and shows the fact that the Other Mind does not even depend on the control of any person apart from the one being operated upon, and this removes the last possibility of claiming a dark art in the process. Let these stages of development of the study be fully understood:

1. In the Third Cycle is given the proof that hypnosis side-tracks the conscious mind and merely opens the way for the approach of the Other Mind.

2. In the Fourth Cycle is given proof that natural sleep side-tracks the conscious mind and opens the way for the approach of the Other Mind.

3. In the Fifth Cycle is given proof that any person on falling into natural slumber may side-track the conscious mind and open the way for the approach of the Other Mind.

But a supreme law rises above all these facts and tells us that the body being physical, must be controlled through its physical processes. Even the Other Mind does its work of reform and healing through the conscious mind or by the aid of some physical function. It does not make a clear leap out of the infinite and perform miracles. All things are done by laws that are as fixed as the foundations of life.

In such way the Other Mind does in fact work wonders in the body of man; yet it performs no miracles. We may look for marvels but not for a fracture of nature.

The cases set forth in this cycle are produced for the purpose of sustaining the great fact that the Other Mind, by making use of regular laws, is able to change the physical body. All the cases are typical. All have been repeated many times, and some thousands of times, and all are recognized as accepted facts by the educated leaders of the world.

1. Chronic complaints such as rheumatism, nervous prostration, gout, anæmia, dyspepsia, hysterics, hallucinations, melancholia, functional disorders especially of women, diarrhœa, constipation, neuralgia,

headaches, organic troubles and intestinal pains are most generally cured or relieved by this power.

2. Dr. Myers relates a case which he personally witnessed where a patient who was suffering from pneumonia accompanied by delirium and insomnia, was hypnotized. The man slept for two hours very quietly, and awoke refreshed, fairly comfortable and relieved from delirium.

3. Sir Lauder Brunton says that he personally saw a patient hypnotized who was suffering from bronchitis. In the hypnotic sleep the suggestions made were: "You will have no more pain when you awake." "You will not cough when you wake up." And other remarks. When the man awoke he had less pain, less cough and less of the accompanying suffering attendant on the malady.

4. Dr. C. Lloyd Tuckey says: "The power of hypnotism over organic processes has been clearly shown by many experiments, made either on students of the system, or on patients, with their own previous consent. A patient in the hypnotic sleep is told that he has burnt his hand or some other part of his body; he not only feels heat and pain in the place indicated, but it frequently happens that the spot becomes red and inflamed, exhibiting all the objective signs of congestion, and even of inflammation and vesication."

5. Dr. Delbœuf, desiring to ascertain the positive effect of hypnotic suggestion in the treatment of a burn, used the ingenious device of producing two exactly similar burns on the same person, one on each arm, and of treating one wound by hypnotic suggestion, and the other with the usual remedies. Having induced hypnotic sleep, he suggested to the patient that one arm should be cured without feeling pain and without any suppuration; and it did in fact heal by simple separation of the slough and healthy granulation, ten days earlier than the other, which went through the suppurating process, accompanied by inflammation and pain. This case has attracted considerable attention and a well-known physician says of it: "Were this case not reported by a well-known *savant,* I confess I should feel some hesitation in recording it; as it is, its accuracy is beyond doubt."

6. Dr. Beaunis, in his work, notes a case in which, by suggestion, he regulated the pulse of a patient. Before sleep there were 96 pulsations to the minute, which during sleep increased to over 98. During sleep he suggested a reduction, and it fell to 92. The pulse after this, being at 100, he suggested a further increase and it went to

115. The slackening and quickening in each instance followed at once on the suggestion. The tracings were taken by Marey's sphygmograph, and of these facsimile productions are given in Dr. Beaunis' book. He also succeeded in raising the temperature of patients by suggestion during hypnotic sleep.

7. Dr. Dumontpallier participated in a case where his name was written by Burot with the blunt end of a probe on both arms of a patient; the right arm being paralyzed. This was done during hypnotic sleep, and the suggestion was made as follows: "This afternoon, at four o'clock, you will go to sleep again, and blood will then exude from your arms in the lines which have been traced." The patient fell into a natural sleep at the appointed hour, and the letters appeared on his left arm, marked in relief or raised, and of a bright red color, with here and there small drops of blood showing. The right arm, which was paralyzed, was not affected in the least.

8. Dr. Bernheim uses hypnotic suggestion in conjunction with chloroform, and finds that his patients take the anæsthetic better and require a much smaller quantity, than when it is administered in the usual way. A physician says: "Some months ago I hypnotized a woman for a dentist instead of giving her gas, and a very bad tooth was painlessly extracted. The woman felt no pain at the time, and was not troubled afterward with any degree of discomfort. This dentist tells me that he now uses hypnotism as an anæsthetic in his practice, and finds it extremely useful, as not only does the patient feel no pain, but is able to assist the dentist by holding the mouth open without a gag, and will spit when told to."

9. The stigmata of the mediæval saints are matters of history. They followed the original idea of red spots on the skin of the holiest followers of religion, indicating wounds in token of those received by Christ in the passion and crucifixion; and said to have been miraculously impressed on certain persons as marks of divine favor. The best modern example of this claim is that of the Belgian nun, Louise Lateau. Her case was very fully investigated by the famous Dr. Lefebvre, Professor of Louvain University, assisted by other physicians, all of whom came to the conclusion that the phenomenon was a genuine result of hypnotic suggestion. Professors Bourru and Burot, of Rochefort, succeeded in causing hemorrhage from the nose by suggesting that it would take place, in a young soldier of hysterical temperament, and the hour was even

stated. Dr. Mabille, of the asylum at Lafond, produced instantaneously, by hypnotic suggestion, bleeding from different parts of the body, exactly similar in character to the stigmata of some of the mediæval saints. Professor Krafft-Ebing, in his remarkable treatise, referring to the case of the Hungarian girl, Ilma Szandor, gives an account of many experiments made upon her in which, by suggestion, he produced hemorrhages, changes of temperature, pulse and breathing.

10. Dr. Wetterstrand raised blisters on the hand of a woman who was hypnotized, by simply touching the places with the tip of his finger and suggesting that it was a red hot iron. He sent photographs of these blisters to several physicians. The opposite of this experiment proved true also. An actual blister was applied to a patient who was hypnotized, and the suggestion was made that it was a soothing liniment, the result being that no vesication was produced. This case is reported by Dr. Alfred Fouillee.

11. Dr. A. Pitres gives an interesting account of a hysterical patient who had frequent attacks of loss of memory who could not recall anything in the present or in the immediate past; but seemed to be living in the days of youth again. She did not recognize her friends of the present. She spoke and acted as she had done in youth, and it was evident that her mind was working exactly in the same way as it did then. Dr. Pitres, in the periods when she was free from these attacks, found that he could bring back the feeling and conditions of youth by having her fix her mind on some event in the past, and then hypnotize her while she was thinking of it. Later on he obtained the same results by pressing on different parts of the body, and suggesting some incident of her youth. In a series of cases bearing on the same subject, several experiments in hypnotism have obtained control of the mind by first hypnotizing the subjects, and in that state the suggestions have been made that, on waking up, there would come back some incident of youth which would take possession of the mind even in wakefulness. In a majority of such cases the results have been partly satisfactory; but the effect on the mind is not beneficial and the experiments were abandoned. The nearest to a pronounced success was that of an old man in Chicago who was first told to relate in a state of normal wakefulness the most impressive scene that he could recall when he was under seven years of age; and to be sure to think of nothing unpleasant. He found a water trip the one event of that

period which suited him best to recall. In the hypnotic sleep that followed he gave an accurate account of it; and referred to an accident that he had never heard of before. He was told that, when he awoke, he would remember the accident and would speak of it at a certain hour. On being awakened, when the time arrived, he referred in a most ordinary way to the ride on the water, and to many things that he had forgotten; and then went on to say that there was no accident, and any person who said there was, did not know what he was talking about. This disclosure ran along the usual trend of suggestions that are executed in wakefulness. But the operator felt that there was an accident which could be ascertained by hypnotic sleep. In a few days the old man was again hypnotized and asked about the accident; and replied that there was a collision of boats at another part of the lake that had occurred while he was on the trip, but that he had never heard of it till now. It required three more sittings to secure the details of the collision; and it was shown by investigation that there had been an accident at the time, but at such a distance that the boy could not possibly have heard of it. The deeper fact is shown that the brain's storehouse may contain millions of facts that never become a part of the working consciousness. This lad never in fact knew of the accident. But some part of his mind had received the knowledge, and there it had lain until the Day of Judgment might call it forth. This must be the Other Mind, for there is no function of life that can collect and retain all the knowledge of existence. This particular detail was called forth because the subject of the early trip on the water served to excite that exact portion of the Other Mind that held the secret. Life is full of just such incidents, but they are not often impressed on the attention. On the same lines, the work of Dr. Auguste Voison is important, as he was able to shift some of his patients from one personality to another. It shows the power of the Other Mind over the conscious mind. In one case a woman who could not be given freedom from suffering in any way except by such transfer, was put back into a time of her life when she was perfectly well, and thus obtained the relief that she desired. In a case that was treated by Dr. Bourru and Dr. Burot, a man in whom paralysis was brought on by suggestion as far as the symptoms are concerned, had also the induced mental condition that goes with this malady.

12. Dr. Hugh Wingfield relates the effect of hypnotism in controlling the mind of one of his Cambridge subjects. The young man

was clever and well-meaning, but an inveterate idler, and could not settle down to work. In a profound sleep when hypnotized, Dr. Wingfield pursued the method that has been described in a previous cycle of this course, and told him that he should retire to his rooms every evening after dinner and settle down to steady work until after midnight, and deny himself to his friends, by which plan he would pass all his coming examinations. The suggestions succeeded perfectly and in six weeks the young man passed the examinations, much to his own delight and to the surprise of his friends.

13. Dr. Liebeault tells of a school-boy who was hypnotized as an encouragement to his brother, the real patient. He proved such a good subject that it seemed a pity to waste the opportunity, and the doctor, therefore, suggested that he would be very industrious in his studies and do a great deal of hard work, so that he might rise to the head of his class. The suggestion had such good effect that for three weeks the boy worked hard and reached the top of his class instead of his usual place at the bottom. Gradually he fell back, and his mother wanted him to go again to Dr. Liebeault, but the lad refused because, as he said, that doctor made him work too hard.

14. Dr. Vincent tells of the effect of hypnotism on the mind in the case of a history student to whom he suggested that the battle of Hastings was fought in 1067; and for several days afterward, if asked for the date when in his normal wakefulness, he would give that one; but that at length he came to be in doubt about it.—A French accountant when profoundly hypnotized, was told that two and three made six and that he would so add them when he was awake. His books all went wrong, until the effect of the suggestion had worn off; as the mental pendulum will swing back to its normal place like the process of learning the thing anew.

15. The famous Dr. Weir-Mitchell has had a large experience in cases that show the power of the mind over the body in hypnotism. The same laws seem at all times to be at work. In one of his cases a clergyman, after an attack of influenza, became the victim of nervous prostration, losing most of his flesh, and becoming bed-ridden. His wife fed him in bed every four hours. A curious apathy came over him. All kinds of treatment were employed, but he gradually got worse. At length hypnotism was tried. In place of the apathy, there came activity and usefulness into his life. In place of the loss of flesh, the body took on bulk and came into a normal condition.

Instead of the nervousness, a calm control followed. The necessity for being fed in bed was gone. Surely there was a power somewhere at work in the man that brought about these changes.—In another case of the same doctor's, a woman became bed-ridden, took to excessive eating and at length to drinking. As hypnotism did not advance far enough in her case, she died of fatty liver. Had it been possible to have placed her in a hypnotic sleep, she might have been brought back into health.

The value of the last two cases is in showing the power of suggestion during hypnosis, and the lack of such power when it is not possible to take away the conscious mind. The latter cannot be allowed supremacy, as it interferes with the better control that comes from the Other Mind. This distinction is of the highest importance in view of the disclosures that will be made later on in this work.

16. We are now dealing with all the varieties of power that are made known in the use of hypnotism. Later on we will reach the uses of a similar power in the absence of actual hypnotism. The control of the physical body by any method apart from what is followed in the usual practice of medicine, is the most prominent subject to-day before all doctors and investigators of the phenomena of human life.

The mind is the agency or power, but is also an organ itself, and may be subjected to the same higher agency of control as other parts of the body. One of the best proved cases, and one that admits a new phase, is the remarkable history of shifting mastery over the mind. Dr. Bernheim and Dr. Liebeault are the recognized leaders of the accurate science of hypnotism. They had a patient who was hypnotized, and while in that state she was told that she must not permit Liebeaut to hypnotize her. When she awoke she had no memory of this suggestion. Soon after, meeting Liebeault, who was ignorant of what had taken place, she requested hypnotic treatment from him, as usual. To the surprise of both patient and doctor, all his efforts were futile, and it was only on communicating the fact to Dr. Bernheim, that his colleague found the explanation.

Being a point of such importance, Dr. Outterson Wood, Secretary of the British Medical Association Committee, was asked to put the matter to the test, and he kindly consented. Another physician writes of the experience in the following language: "I had not hypnotized Mrs. M. for several weeks, and had not made any suggestion as to her not being hypnotized by others for at least months. I

told her that Dr. Outterson Wood desired to hypnotize her, and I left her alone with him. When I returned in half an hour I found her asleep, and Dr. Wood told me that, after trying the method of fascination for about twenty minutes, he had succeeded in hypnotizing her. He had an appointment which he wished to keep, and was obliged to leave the house. I then found that Mrs. M. would not reply to any of my questions, and was apparently in a deep hypnotic sleep, and subject only to the influence of Dr. Wood. Adopting Leigeois' plan of awaking a difficult case of somnambulism, I said in a loud voice to a patient standing near by, 'Mrs. M. is fast asleep now, but she will awake in exactly five minutes.'—Though apparently unconscious her ears evidently took in the suggestion, and her mind acted upon it, for she awoke to the moment. This experiment affords a hint as to the course to adopt if called in a case of trance suspected to be of hypnotic origin.

"We repeated the experiment in the following June, but I previously hypnotized her daily for three days, and each time suggested that on no account was she to allow herself to be hypnotized by anyone else, and I got her promise that this would be so. I again left Dr. Wood with her alone and told her that he wished to hypnotize her. She did not remember having promised that she would not allow anyone else to influence her, but she expressed disinclination for the operation. However, a little persuasion made her give her consent, and Dr. Wood again sought to hypnotize her by fascination. When I returned I found her very nervous and feeling faint and ill; but she was not hypnotized though the process had lasted twenty minutes.

"I hypnotized her at once by stroking the forehead, and the disturbance of breathing and circulation soon disappeared. She awoke feeling quite refreshed, but told me that she would never allow anyone else to try to hypnotize her, as the suffering she experienced was quite acute, and she would have given anything to have escaped it by closing her eyes and falling into a sleep, but this she was unable to do. She had been hypnotized by me in two minutes; and her yielding to Dr. Wood the first time after twenty minutes' trial, and the second time not at all, seems to prove conclusively that a person's subsequent susceptibility may be decreased."

But the greater importance arising from this case is the proof of the passing over from one condition to another of a control that has for its channel the abeyance or sleep of the conscious mind,

and the opening up of the Other Mind. In the midst of conflict the latter is always supreme. It will not yield to the former, but compels that function to give way to its higher nature.

There are many cases in which the Other Mind has no power to effect a complete change. These are generally known as organic cases. But the limitation is not so decided as one may suppose. Let us look at some of the organic influences:

The HEART is an organ. By hypnotism, it may be controlled in the following particulars by the Other Mind:

It may be made to beat faster.

It may be made to beat slower.

It may be made to beat with alarming rapidity.

It may be made to almost stop.

It may be made to actually stop, as far as any evidence of life is concerned. Death is thus simulated. We have seen this done several times, and there are reports in books and magazines of the highest rank in the medical profession discussing this power. Some notable instances are cited.

Some persons die from heart failure, because of the low state of vitality in the body. Stimulants have been effective from time to time; but if hypnotism can be employed, suggestion will afford a natural increase of vitality, and a cure is much more likely.

There are diseases of the heart that are incurable, and these cannot be overcome by any method, no matter on what it is founded. This is not the age of miracles. But there are many forms of relief that can be administered even to incurable maladies of the heart. Pain may be lessened, pressure may be changed, vitality may be increased, circulation may be aided, and suggestive stimulants given, all of these helping to reduce suffering and prolong life; and hypnotism can do more in these directions than any other branch of treatment.

The LUNGS are organs. They are subject to aid from this source.

It is not pretended that tuberculosis can be driven out, as fresh air and new protoplasm are the only real cures for that disease.

But the power to better assimilate both air and protoplasm is lodged in hypnotic suggestion.

A higher degree of vitality can also be imparted to the lungs; and it is well known that where vitality is increased, tuberculosis can be more readily fought.

Pneumonia may or may not be overcome by hypnotic suggestion. We do not believe that the solidification of the lungs has ever been

reduced in this way; but the other symptoms have been partly overcome and much relief afforded. All acute forms of sickness should have the best attention from physicians, aided with the medicines that are known to be helpful. It is a crime to set up a defiance of the doctor and his remedies, if he is a qualified practitioner. But he should be up to date; and up to the very latest date in the calendar of progress.

In the early stages of pneumonia hypnotic suggestion can do much to lessen that attack, and should be able to prevent the serious crisis that is so much dreaded.

The action of the diaphragm may be increased and given greater vitality in the same way; and this has much to do with the health of the lungs. When the range of respiration is deep and full, it is not possible to have either pneumonia or consumption; and this depth and fullness are secured by hypnotic suggestion.

The rate of breathing may be raised or lowered.

The vigor of respiration, which denotes the highest state of vitality, is also increased in the same way.

Under hypnotic suggestion all breathing may be made to cease and it is likely that the danger point may be passed and death ensue.

The STOMACH is an organ.

If its inner surface has been ruined by abuse, and is beyond all cure, there is nothing in the present treatment that can save it. But the tone of the stomach may be greatly benefited in almost all other cases.

Many persons die suddenly from acute indigestion; others are ill a few hours or days and die from the same cause. Hypnotic suggestion has been of help in such cases, although organic in one sense of the term.

The appetite may be helped or hindered by all kinds of influences, as it responds to everything. There is no function of the body that is so often prey to the moods and feelings, to the ups and downs of the mind, and to a hundred trifles that are all the time occuring. Sight, sound, smell, taste, good news and bad news, hints, and suggestions in every form, change the flow of gastric juices and make the stomach act in every sort of way. Much, of course, depends on the sensitiveness of the person; and this is also true in hypnotic suggestion, except that the latter has complete control of the subject at all times.

The latter has done wonders in proving that the whole general

trend of the health, when it follows the lead of this organ, can be shifted at will. In fact, there are but few of the maladies of the stomach that cannot be controlled by hypnotic suggestion.

The BRAIN is an organ.

What are called lesions, and all forms of breakdown of the physical structure of the brain, must remain incurable. A system that would claim to cure them would be fraudulent on its face; no matter what source its power was supposed to come from. If the Creator wishes to change the laws of nature, He can do so by miracles; but this is not an age of such things, and none have been forthcoming.

But many forms of insanity as well as crime depend on the physical interference with the operations of this organ; and surgery has opened a field of relief for some of them.

Other forms of mental disease are reached by hypnotic suggestion, when no other remedy can be applied with success. We have at this writing the most positive proof right at hand of a woman being saved from the asylum but a few weeks ago, by this method. She was hypnotized by a clergyman who is not a practitioner, but who has studied the art from books and has acquired skill in this line. He has charge of a very large church in a very large city.

The INTESTINES are an organ, and they yield to this treatment in almost every instance.

Constipation is readily cured.

Stoppage that has been fatal in so many cases, is quickly relieved by hypnotic suggestion.

Chronic diarrhœa is, on the other hand, controlled by the same method.

The foregoing portions of the body are all organic. They are responsible for the health or disease of the liver, the kidneys and the bladder.

In women the maladies that are peculiar to that sex are especially influenced by hypnotic suggestion.

Many girls and adults have been regulated in their functions by such suggestion. When these are diminished, increased, excessive, absent, painful, delayed, too frequent, or otherwise abnormal, the employment of hypnotic suggestion has been most gratifying by reason of the ready response to such influence.

To show something of the power of the Other Mind over the body, we will include a few reports from leading physicians who have made use of this method.

Dr. Domingos Yaguaribe, after a course of study in this line, established at San Paulo, Brazil, a practice which began in 1901. His reports are accompanied by photographs of his hospital and dispensary, which point to rare success within a comparatively short time. In the first two years of his practice he had 8,247 consultations. He cured 296 cases of alcoholism by hypnotic suggestions; 30 cases of nervous prostration; 22 cases of chronic diarrhœa; 29 cases of dysmenorrhœa; 7 cases of stammering; 22 cases of incontinence of urine; 95 cases of hysteria; 469 cases of headaches and neuralgia; 26 cases of rheumatism; 12 cases of deafness; 52 cases of paralysis; 8 cases where the patients were dumb; and others, all by hypnotic suggestion. Of the large number of consultations, many were not accepted as patients for this kind of treatment; and others were afflicted with maladies that could not be so treated.

Dr. C. Lloyd Tuckey reports the following kinds of disease as having been cured by him through the use of hypnotic suggestion:

Chronic alcoholism.
Tobacco habit.
Morbid delusions.
Hypochondriasis.
Bad habits.
Nervous prostration.
Sleeplessness.
Headache.
Chronic neuralgias.
Functional paralysis.
Hystero-epilepsy.
Writers cramp.
Dyspepsia of various kinds.
Irregularities of the bowels.
Night-urinating.
Menstrual irregularities.
Chronic rheumatism.

And other maladies that have been benefited, although not permanently cured. But those stated above have been made to yield a complete cure by hypnotic suggestion.

All classes of society are represented in the foregoing list.

Dr. Forel was able, by hypnotic suggestion, to paralyze the nerves of feeling at the surface of the body, so that no pain could be felt even if subjected to flames. Of course this is a common result of

the thorough use of the art. But Forel reports the following list of cases that he has been able to completely cure by hypnosis:

Pains of all kinds were quickly made to disappear by his method.

He permanently cured headache, sciatica, neuralgia and toothache, unless they were the result of abcesses.

Sleeplessness was readily cured by him.

Functional paralysis and contractures.

He could relieve the suffering and symptoms to some extent in chronic paralysis and contractures.

Chlorosis was one of the most readily yielding maladies, and a failure was rare.

All disturbances of menstruation.

Loss of appetite.

All stomach disturbances.

Constipation.

Diarrhœa when it is not attended by catarrh or fermentation.

Gastric dyspepsia.

Intestinal dyspepsia.

Psychical impotence, pollutions, onanism, perverted sexual desires, and similar trouble.

Alcoholism.

The morphine habit.

Lumbago.

Chronic rheumatism.

Stammering.

Nervous prostration.

Nervous disorders.

Certain spasms.

Night-fear in children.

Night-urinating in children.

Sickness at the stomach, also sea-sickness, and pregnancy vomiting.

Chorea.

Attacks of coughing.

Hysterical disturbances of all kinds, covering a large field.

Bad habits of all kinds.

These are the maladies and troubles that were actually cured and remained cured by hypnotic suggestion at the institute of Dr. Forel at Zurich, Switzerland.

The names of other leading practitioners of the world, the physicians whose names are a sufficient guaranty of the accuracy and reliability

of the work done would fill some space; but a few of the acknowledged masters of this line of treatment are Dr. Ladame at Geneva, Dr. Notzing at Munich, Dr. Moll at Berlin, Dr. Eeden and Dr. Renterghem at Amsterdam, Dr. Wetterstrand at Stockholm, Dr. Tolarsky at Moscow, Dr. Osgood Hamilton of Boston, and many others. In Italy alone a group of physicians of the highest professional rank have appeared, and their names are known all over the civilized world: Lombroso, Bianchi, Vizioli, Tamburini, Sepelli, Tanzi and Morselli.

In this country there are some advanced practitioners in hypnotic suggestion; but the most striking fact is the general study and growing use of this mode of cure among thousands of doctors of all schools of practice. It is predicted that in a very short time, psychotherapeutics will be added to all medical methods, and will be as much employed as medicine itself.

This cycle has taught some facts of the greatest importance:

1. That the Other Mind does have great power over the physical body, and in every respect where a miracle is not to be required.

2. That through hypnotism it gains the obedience of the patient and compels execution of the suggestion.

3. Such off-shoots of telepathy as christian science, while being limited in the range of cures by the same big wall that places the limit this side of miracles, are dangerous in the fact that they follow hypnotic suggestion, either as shown in this or the next cycle, and yet are powerless the moment they fail to retain the grip on the faith or belief of the patient. Christian science, therefore, may have many similar cures to its credit; but it cannot go further than hypnotic suggestion goes, nor as far in a majority of cases. Hypnotic suggestion is sure at all times, never a source of danger, and never loses its grip on the mind of the patient. But the moment the invalid who is being treated by christian science begins to find weakness in the operator, or in his or her own mind, then all is at an end. Nothing remains to work upon. Likewise in a large number of cases among those who are too feeble to give faith or consent, and among children generally, the whole attempt to cure by christian science becomes futile.

4. The very essential of success in a cure by any form of psychotherapeutics, as in hypnotic suggestion, is the willingness of the patient to be cured, when in natural wakefulness; or else the capture of the conscious mind and its suppression, so as to make way for the Other Mind.

SEVENTH CYCLE

MIND OVER MATTER

THERE is a power untrained
That masquerades at will
When feebly understood;
But in the leash of skill
It proves a master strong
And bends us to its call.

LEAVING the stages of our progress as we pass onward step by step, a glance backward may be of advantage. In order to go forward more intelligently we should frequently look over the ground we have already covered. This course of study requires constant review, and we advise that, as soon as one cycle is finished, all those in the rear should be re-read and fixed in the thoughts of every one.

The First Cycle laid down the leading propositions.

The Second Cycle set forth the common instances of thought transference.

The Third Cycle proved the control of the Other Mind through hypnotic sleep, relating to the conduct of a person.

The Fourth Cycle proved the same thing in natural sleep.

The Fifth Cycle proved the same thing by the individual unaided either by hypnotism or another person.

The Sixth Cycle proved the power of the Other Mind over the body and its construction and functions, aided by hypnotic suggestions.

The Third, Fourth and Fifth Cycles related to conduct only; while the Sixth Cycle related to power over the material character of the body of flesh and life.

The Third, Fourth and Fifth Cycles related to the steps or realms of action through which the Other Mind is reached; the first step being by hypnotic sleep; the next step by natural sleep; and the last step by self-suggestion in the twilight of sleep.

In the process of repeating these steps in their relation to the body itself and not its conduct, we have, in the Sixth Cycle, shown the tremendous power of the Other Mind arising from hypnotic unconsciousness of the working mind.

This distinction is of some importance and should not be forgotten.

A person's conduct is what he does; and three cycles were devoted to that consideration.

The power of mind over the body itself, is another matter.

The last cycle was confined to such power as shown by the use of hypnotism. The present cycle will take up the cases and proofs of the same power when used during the wakeful moments of the person who is thus influenced.

The one underlying principle affecting the whole thing is very simple, and is this:

The conscious mind must be made to step aside long enough to set in motion the operation of the Other Mind.

That is the first law of telepathy and the first law of every so-called phenomenon in life. You can think it over and apply it as you will, it will answer every doubt and explain every problem.

The conscious mind must learn how to recognize the action of the Other Mind.

The effects produced are in two divisions: First, those that relate to the things a person will do; second, those that relate to the changes that can be worked in the human body.

In the cycle just preceding the changes have been worked by hypnotism under the control of another; but in the present cycle the changes will be worked during wakefulness.

These various statements of the same things will serve to fix them better in the attention of the student.

Any person familiar with the writings of Dr. Gunn, one of the best known physicians of some decades ago, will recall the many startling cases which he cited of the control of mind over the body. Other books had contained earlier accounts of the same phenomena; and there had hardly been an age in which there is not much said and written on the same subject. It is general knowledge among all physicians. These well proved cases have accumulated to such an extent that they would fill volumes. No one who is intelligent

is willing to deny the fact that the mind controls the body, in part at least. The latter is divided into two great classes of operations:

1. The functions.
2. The faculties.

The functions are those operations that are almost always involuntary. All the organs have functions, or duties, or operations, or processes. When these are out of order and disease sets up, it is called functional. But when the organs themselves are injured, the disease is called organic. This is a free explanation suited to the popular understanding of the difference between the two classes of maladies.

The faculties are those operations of the body and its parts and attributes that are most always voluntary, even though automatic.

Among the powers known to be exercised by the Other Mind are the relief of the organic disturbances, the cure and change of the functions, and the direction of the faculties. The latter will be found to include human conduct, of which so much has been said in the review in the first pages of this cycle. That is, human conduct is the directing of the faculties, or their use.

In controlling the functions and the organs themselves, the body is said to be influenced, changed and ruled. That this can all be done under hypnotic suggestion, is amply proved and has become an accepted fact to-day. In the present cycle we will show what can be done without hypnotic suggestion; although it is necessary to set aside the conscious mind for a short space of time, in order to open the way for the control of the Other Mind.

1. One of the most pronounced cases bearing on this point is that reported by Dr. Laycock in which a ventriloquist, as a joke, predicted the death of a man who was present at a dinner party where this form of entertainment was introduced. It was supposed to be a harmless pleasantry by all present at the table, except the man himself. In the ventriloqual talk the place and time were both stated: and it so happened that the man, thinking of these details, brought his vitality into that low degree that death actually ensued.

2. The users of the telepathic power of the Other Mind are not of the high order usually expected of that agency; and it has been stated by some writers that, when the influences are bad, it is the conscious mind at work, as the suggestions are made in open wakefulness. But the Other Mind is not a moral force in its relation to human life. It is the agency of that body to which it is affixed;

and tends to obey orders as given it. But left to itself, its tendency is always upward, as will be seen later. The older case reported by Dr. Hack Tuke is one of history. A criminal who was sentenced to death was experimented on by physicians who told him that he was to be bled to death. He was strapped on a table, his eyes bandaged, and then scratches made on his arm, but not deep enough to cause blood to flow. A small stream of running water was allowed to trickle down over his arm into a bowl below, and this he felt and heard distinctly. All the while the attendant physicians were making remarks on the progress of the bleeding, and his growing weakness and approaching death. In a short time the man died and he had all the symptoms of cardiac syncope from loss of blood.

3. A robust countryman was made the butt of a joke, the purpose of which was to alarm him. He had no malady of any kind, but was unusually healthy. His neighbors agreed to meet him on the road, one by one, and to comment on his bad appearance. This they did. One told him he was not looking well. Another said he was surprised to see such a change in him over night. The third took him aside and asked him if he had recently had a faint spell as he was so white. And so they continued until the man was so weak that he could not walk. He was carried to his house and had an attack of sickness from which he did not fully recover for some time. There are no less than six hundred similar cases that have come to the attention of medical men.

4. Another well known case is that of a man who was ill and in the crisis of the attack, with not more than one chance in a hundred of living. Much depended on the ability of the patient to set in motion his own will; but he was too ill to do that. By agreement with the physicians and nurse, the patient was to hear their apparently secret conference in which they stated that he was now past all danger, that he had gone through the crisis safely, but must not be talked to about it. Had he been told directly that he was all right, he might have been shrewd enough to know the reason why; but when he heard them endeavoring to keep their remarks from him, his eagerness to hear made the comments more distinct; and he seemed at once to take on new power. To the surprise of everybody he got well.—The arguments against this method are confined chiefly to the fact that the patient might in fact die and would be deprived of the opportunity to make his peace with heaven, and his farewells with his friends.—Some persons are given a long period of time in

which to die; they are told their case is hopeless; and so they take the event as a matter that cannot be prevented. If, in fact, it is sure, then it is better to notify the patient under some circumstances, if not all. But if there is any chance at all, even one in a million, it would seem the wiser thing to do to uplift the vitality through hope in the invalid so that, if the one chance is to prevail, it may be encouraged. Unless you are certain that death is at hand, take on the other view. Physicians state very emphatically that this course has been the means of saving life.—On the same principle, the use of hopeful suggestions is to-day an important part of the medical practice.

5. The reason for his last statement may be seen in the fact that many medicines do their work on the body through the mind instead of affecting the body itself. Dr. J. W. White, Professor of Clinical Surgery in the University of Pennsylvania, has collected a large number of instances showing the beneficial effects of surgical operations in which, although nothing was really accomplished by the operations on the body itself, the knowledge of the fact that an operation had been performed did the work sought. Cures have thus attended surgery by reason of the mind believing something real had been accomplished. Dr. White records fifty-six cases of operations for epilepsy in which nothing abnormal was found to account for the symptoms, and yet twenty-five of these cases were cured, and eighteen more improved; making a total of forty-three out of fifty-six that were reached by the power of the mind. He states many other cases, and concludes: "There are large numbers of cases of different grades of severity and varying character which *seem* to be benefited by operation alone, some of them by almost any operation."

6. In a New York hospital Dr. Rockwell and Dr. Beard report their experiments on a large scale with pretended drugs. On one occasion, to see what imagination would do, they suddenly had the patients in a ward informed that a mistake had been made by the dispenser, and that an emetic had been given instead of the medicines that had been ordered. Almost immediately a large proportion of the patients were seized with fits of vomiting, and brought up the harmless dose that had been given to them. Among a portion who knew nothing of the pretended mistake, there was no vomiting.

7. All physicians at times give a substitute in place of the narcotic mixture that is demanded by patients, and sleep follows. There is a recent case where a man had been unable to sleep at night

for two weeks, and who could not get relief from narcotics such as the physician deemed safe to administer, was at length told that he would be given something that was always sure to produce sleep in a few seconds. A very harmless mixture was given him consisting of nothing stronger than colored water. He took it eagerly and slept at once.

8. The frequent use of electric belts, soles, pads and other appliances that are said by their advertisers to contain life-giving electricity, supposes the public to be ignorant of the fact that such things contain nothing that can produce any effect on the body, and their curative qualities are wholly a part of the influence of the mind over the material parts of the body. While some of them may have a small electrical force, that is not curative in that form; and, in the absence of the imagination, that would not in a year exert the slightest influence over the health. Yet many persons have used the electrical appliances with splendid results. Some have actually been cured. The testimonials that appear in the circulars are sometimes genuine and express the honest belief of the patient. The question arises whether it is better to let these false claims take their own course, or expose the pretenders as frauds. If actual cures can be effected by the power of the imagination, perhaps it is as well to let the people pay high prices for their credulity and benefits. The relief is as genuine when secured by the action of the mind as when it comes by the force of natural change through medicine. Both methods often go to the same goal.—Charms are often means of bringing the very results they are promised to effect. Given the following combination, and why should not there be a complete victory for such agency?

1. The charm, or other thing that is supposed to possess magic power.

2. The individual who is ignorant of the fraud.

3. The mind that actually has full faith and belief in the thing.

As the Other Mind controls the body when the working mind is suppressed there is no reason why its power should be denied even in the use of the old charms that now are relegated to the lowest classes of ignorance. Why they no longer sway the intelligent people is because their uselessness has long ago been exposed. If the electric belts and other electic appliances were fully exposed before all who are likely to become users of them, they would be no more effective on the health of the people generally than charms are to-day.

9. What is called absent treatment in some of the modern methods of cure is wholly dependent on the belief of the patient. While such practice is more of a fraud than the selling of charms, it is nevertheless true that cures have been obtained, not by the absent treatment itself, but by the belief in the mind of the patient that such treatment has been administered. Many cases of benefit are now in the hands of investigators. The fraud does not consist so much in the practice, as it has its better side, but in taking fees for such pretences. A man who had suffered from neuralgia and had tried drugs until they had ruined his blood and almost made him insane, as a last resort sent for absent treatment to some concern that offered it; and an immediate and complete cure followed. There was not the slightest doubt about the cure and the justification of the act on the part of the patient; but it was wrong for the concern to accept fees that were based on a mere state of the mind of the sufferer.—In the same line of cases, a man in Boston who had a physician in New York City who had given him absent treatment under the cult that employs such method, was feeling ill and was unable to get to New York; so he wired his doctor there to give him absent treatment at a fixed hour. When the hour came, the patient got well as if by magic. It was afterward learned that the doctor had not been that day in New York City and had not received the telegram. The patient, in testifying about this incident, was asked what part he took in trying to cure himself through the doctrines of the cult; and he said that he did nothing when the hour came for the absent treatment, but had tried hard to follow the rules of procedure the day before, and always without success. At the time set for the treatment to arrive, he simply waited for it to come, and felt sure he was receiving it, for a change came over his health. At the very stroke of the hour there was a brightening of the room all about him, as if a different presence was entering. He would have sworn it was the New York doctor. The Boston man was a successful merchant and of perfectly sound mind and normal temperament. In a business deal it would have been hard to have taken advantage of him. But business is managed by the working mind, and beliefs extraordinary that affect the body are managed by the Other Mind.

10. In the olden times the kings healed by touch. The patients were informed weeks ahead of the arrival of the royal procession and were in a high state of expectancy when the ruler did in fact arrive. Added to this was the then prevailing belief in the divine

right of kings; and we do not wonder that there were many cures that seemed marvelous. In the life of Victor Emmanuel, King of Italy, it is recorded that in 1865, when the cholera was raging in Naples, and the panic-stricken inhabitants were migrating by thousands from the city, the king, wishing to give his people courage, went the round of the hospitals. He stood beside the sick-beds and spoke encouragingly to the patients. Before one of these already marked for death, the king stopped, and taking the damp, frozen hand, he pressed it, saying, "Take courage, poor man, and recover soon." The warm grasp of the hand, the strong cheerful words, the recognition of the king's face, had an agitating effect on the man who was given up for death. That evening the king was visited by the chief magistrate of the commune who said, "Your majesty's coming is a joyful omen. The doctors report a diminution of the disease in the course of the day, and your Majesty has unawares worked miracles. The man you saw this morning stretched for death is out of danger this evening. The doctors say the excitement of your presence caused the salutary crisis."—Here we see a case where the Other Mind absolutely drove death out of the presence of the patient; but there was one chance there, even if only one in a myriad, for the body to be brought out of danger. Death was arrested by the change that held the progress of the disease in check.

11. People who wear relics and amulets are made better in health by wearing them if they are fixed in their belief that they will be cured or benefited by so doing. When such belief is lacking, the conscious mind is all there is to help; and its aid is always of very poor quality. But when the belief is strong enough to side-track the conscious mind, then the Other Mind comes into control and the power is exerted. Among the sufferers who worshiped the Holy Coat at Treves, those who were fully convinced of the efficacy of the power professed and whose maladies were such that they might be benefited under hypnotic suggestion, went back home rewarded; for they had all that was required to be cured; namely, a curable malady and the absorption of unbelief of the conscious mind by the Other Mind.—There are some kinds of lameness that are curable under hypnotic suggestion, and the latter agency has achieved some wonderful results. Let such cases come under any other agency than hypnotism that will side-track their conscious mind, and open the way to the Other Mind, and crutches may be thrown away. The same principle is at work in the so-called miraculous cures at Lourdes.

The main thing is to capture the belief, and to get absolute mastery over it; and the result is merely along the same line as hypnotic suggestion. If you put a patient into an induced slumber, and suggest a cure when he awakes, it will come if it is of the curable class of maladies. It is exactly the same thing if he is told by the multitude, or by some person, or by himself, and he is thoroughly controlled by that belief, that he will be cured of a malady or condition; for the suggestion has the same power to master his body in that way as in hypnotism, only the process is much more speedy and decisive under hypnotic control, as there is no chance for the conscious mind to inject its doubts. The conscious mind is always the doubting mind, for it actually knows nothing to a certainty; while the Other Mind has access to all of the knowledge of earth and cannot be mistaken. It is the seat of perfect faith and perfect belief. It is an impossibility for it to entertain a doubt.

12. Dr. Charles Mercier in his well-known book cites the case of a young man who was arrested on a charge that was most humiliating. He was examined in a public hearing. The danger and horror of the situation so impressed him that his hair actually changed color in the presence of the astonished spectators, and in half an hour was a white-gray, although perfectly black thirty minutes before. This case has been verified and reported by others. It shows the power of the mind over the body. Every person has heard of the hair turning gray in a single night; but this is the first recorded instance of it changing before the eyes of others.—The teeth have been known to decay under depressing emotions, and anæmia has followed severe disappointment.

13. A man who suffered from chills and fever every second day at a fixed hour, was brought to give his attention so completely to a certain subject at the hour of the expected attack, that it passed and did not return. But the attention was absorbed totally by the subject. The diverting power must be sufficient to entirely side-track the conscious mind; and this leads to the conclusion that thorough abstraction of mind means what it says, the mind is abstracted in fact. In Kansas City there are two men who are subject to chills and fever who likewise find cures when they are able to adopt the same method. Ordinary shifting of the attention will not suffice. In one case the means used was a highly exciting report of success in the investment which had been made, and in the other case the man was made to receive news from Alaska that pointed to the inherit-

ance of a great fortune from a relative who had gone there to seek gold. These were repeated on the day of the expected return of the chills, and served to wholly distract the mind. There are further reports of the same kind from other localities in the United States where the malady prevails.

14. A Philadelphia physician tells us of the manner in which a prominent clergyman of that city was cured of headaches which would not yield to treatment or medicine. Drugs reacted badly and made the patient worse. Hypnotism was not used; but a very harmless and inert pill was given and described as one that had been recently discovered. It was said to have marvelous power. The real purpose of the doctor was to avoid introducing further medicines into the system, as they invariably set up poisons. The clergyman took the pills as prescribed. But before he was given them a very suggestive account was furnished him of what might be expected in their use. Great warmth of the parts affected by the pains would be experienced. The feet would also be visited by a tingling sensation caused by the better distribution of nutrition throughout the body.

To the surprise of the physician all these effects were produced, and the clergyman phoned his gratification, saying that in all his life he had never met with anything so marvelous. The doctor did not dare to tell the truth about the pills, even after a complete cure was obtained, as he wished to hold them in readiness for future attacks of the same malady. The excessive warmth in the place indicated, and the tingling sensation in the feet were realities; not imagination. It is often true that hallucinations will possess the mind of a person, but a physical effect is a fact, even if it is the result of imagination.

15. It is a well-known use of the power of the mind over the body to suggest either warmth or cold. A man who had a house full of company during the coal strike, and whose house was too cold for comfort because of lack of fuel, overcame the difficulty by going to the radiators, turning on the air valves, imitating with his breath the escape of air, then seeming to withdraw his hand quickly as if being burned by the pipes, and saying: "The house was rather cold a few minutes ago. We have a big fire in the furnace, and steam is coming in fast now. It is quite hot, and if you are uncomfortable I will open the windows and let in some cold air." While the thermometer registered sixty degrees, some of the visitors began to perspire with

the supposed heat.—Experiments with such suggestion have been tried systematically for the purpose of easily testing the effect of supposed heat when it is really quite cool.

16. Dr. Woodhouse Braine, the well-known anesthetist, reports a case that has become historical. Many proofs of the instances cited were shown, so that there is not the slightest doubt of its accuracy. A girl who was hysterical was prescribed ether preceding the operation that was to remove two tumors from the scalp. But the bottle of ether was empty, and there was nothing in the inhaling bag in the way of odor to use to excite the suggestion of an anesthetic. He sent for a fresh supply, and while it was being obtained, he employed the time by making the girl familiar with the process of putting the bag over her mouth and nose, and telling her to breathe quietly and deeply. After a few respirations she exclaimed, "Oh, I am going off; I feel it; I am going off." She had not been told that there was no ether at hand, but supposed that it was actually being administered. In a moment she turned up her eyes and was unconscious. The ether had not come, but as the young woman was found to be wholly insensible, the operation was proceeded with, and one tumor was removed without awakening her. But to test her condition a bystander said that she was coming to. She at once began to show signs of waking up. In a short time she was given the empty bag again, and once more she fell into unconsciousness and the second tumor was cut out. These operations were both painless and successful. The young woman had taken ether three years before, and her mind was expectant when the bag was applied after the same manner employed three years previous.—The memory of the past experience was not necessary, as another physician speaks of the fact that he often makes pretence of giving anesthetics, and finds that a certain proportion of all patients can be induced to believe they are receiving them; and this wholly without the aid of hypnotism. It is called waking suggestion. Sometimes the use of words may be omitted, as where the usual actions are gone through with in pantomime. Seeing a thing done will frequently appeal to the belief that it is the genuine thing that is being performed. History cites quite a number of such experiences all through the ages.—Anemic girls are easily made to believe they are being given sleep-producing drugs by this method.

17. About nineteen years ago we sent out to four thousand of our students a request that they find persons who were troubled with

a bad cough that seemed incurable, asking them to induce the coughers to omit every alternate cough. In ninety per cent. of these cases the request was complied with, and in every one of those cases the cough was wholly cured. When it was found that every other cough could be omitted, it was at the same time discovered that coughing was largely a mental affair. Dr. Goodhart reports the case of a woman who consulted him in regard to her chest. He examined it and thought he detected signs of phthisis; but he expressed great surprise that she had not been troubled with any coughing. This fact she confirmed in advance of his statement that phthisis was accompanied by a bad cough. Up to that time she had been free from any symptom of the kind; but soon after she was afflicted with an obstinate and most persistent cough which he found very difficult to remove. Dr. Goodhart cites this case as showing the practitioner the better course to pursue, which is to avoid asking questions or making suggestions that may lead the mind of the patient into a belief that some of the symptoms are lacking.—One of the most wicked methods allowed by the postal authorities in the use of inquiries sent by mail by fraudulent patent medicine concerns, whose purpose is to incite sickness by stimulating the belief that some of the indicated symptoms are really present. There are millions of men and women to-day who, on reading of certain symptoms, immediately have them. A question may start them in operation and actually sickness follows. It is the purpose of the patent medicine concerns to increase sickness instead of curing it. There is not one of them who would decrease disease even by their own concoctions. What would be the use? They seek to make well people sick, and why should they want sick people to get well? It is true that any grade of intellect from the highest to the lowest, but generally the latter, can be induced to believe in the efficacy of advertised drugs, and thorough belief is all that is required to effect a cure, if the malady is curable.—But the medicines actually put out by these patent concerns are charged with alcohol to make victims of alcoholism and thus confirmed sufferers who must mortgage house and everything to pay for a lifetime of such medicines; and in them also are all the drugs that fix the slavery of the most criminal habits on men and women who, prior to taking patent medicines, were in nearly normal health. It is a safe rule never to buy or use a medicine or other cure that is advertised. The day is not far distant when the law will send these advertisers to jail; the only delay now

being the aid furnished the concerns by the newspapers whose income is derived from their advertisements. But some papers and quite a number of magazines to-day refuse to accept such matter even at a high financial return. It seems strange that the press that is capable of doing so much good for humanity, should until recently have been compelled to receive its income largely from the advertisements of beer, wine, liquor, tobacco, patent medicines, horse-race gambling and similar evils; all producers of money to the press; and all the enemies of the best health of mind and body in humanity.—We personally know of drunkards being made by the following news item that appeared at regular intervals in the newspapers and was paid for by the tobacco and liquor interests: The name is changed but the item otherwise is the same at all times.—"Mr. ——, who recently died at the age of one hundred and four years, always said that his longevity was due to the constant use of whiskey and tobacco.—" People by the millions read this statement, which is changed to suit each new case, and they are naturally influenced by it. The reading notice was a clever piece of advertising carried on by the tobacco trust and the whiskey syndicates, many of whose owners were the controlling powers or actual holders of stock behind the newspapers themselves. The fact was now so common that no person could live long who does not smoke and use whiskey, if these newspapers were to be believed, that life itself would seem to depend on such vices. The physiological fact is that the use of alcohol and of tobacco shortens life; and any one case that is an exception is merely the accident that happens in all groups of instances.

In concluding this cycle we will say that it has been believed that the ill effects of the power of mind over the body are due to the hallucinations of the conscious mind, rather than to the control of the Other Mind. This claim is based upon the desire to believe that the latter is always the agency of good and so a messenger of heaven. But sentiment has no place in science. There are some reasons for believing that the conscious mind in the mind of evil tendencies, and the Other Mind of the better tendencies, and they are these:

1. Left to self any person soon drifts to the darker side of things when the mind has full sway. Thus sickness and the symptoms of coming danger are natural to that mind. There is no doubt about this.

2. When under the sway of the Other Mind, all other counter

influences being subdued, the tendency is always toward purity of thought and of conduct. There is no doubt about this fact. It has been well proved in thousands of cases.

3. Idleness is the devil's workshop; and this is due to the fact that the mind then has its opportunity to lead the person astray. When boys and girls have nothing to do, they always drift to the bad in some form. This seems a rule of human conduct.

4. The influences that set in motion the Other Mind always are good, never bad in a moral sense; and the goal is always high and grand where full sway is given to it. All the blessings of life spring out of such impulses. Thus the evil that boys fall into when in their teens comes from the conscious mind, and we believe that there is no power able to cure it except that which is exerted by the Other Mind, and by telepathic action. So drinking, smoking, and many other ills are born of the conscious mind, and are cured almost wholly by the Other Mind.

5. Suggestion made in wakefulness, of course lacks the aid of hypnotism, and the conscious mind is never fully suppressed except by hypnotism. Therefore complete cures and reforms are not possible from wakeful suggestions. For this reason the power to make the body change in its structure through wakeful influences is limited and always more or less mixed with the conscious mind and its evil tendencies. We do not think that moral reforms are within the range of execution by wakeful suggestions, while they are secured easily through hypnotism because the latter entirely suppresses the conscious mind, and opens the way for the ascendency of the Other Mind.

6. Some of the distinctive features between control when unmixed are seen in the fact that the individual is made to see things in any way that is ordered. Thus the most intelligent college professor will see red as green, or black as white, or blue as any color, or something different from what it is when ordered to do so in the hypnotic sleep; and the strange fact is that such changes will be recognized in the periods of wakefulness following hypnotic suggestion in sleep. But no person, under the sway of suggestion when awake, will call red any other color, nor believe that black is white. The very woman who was operated on without ether because she fell into an unconscious state when she believed that ether was being administered to her, would not have believed that blue was yellow, or one color another, unless she had been hypnotized. The clergyman

of Philadelphia who believed that a harmless pill was a powerful medicine, would not have believed that two and three made six; although had he been hypnotized he would not only have believed it, but would have added two and three as six for several days afterward in his normal wakeful periods.

7. This makes it seem clear that the muddy and ill effects of the conscious mind when that function has sway over the body, are partly mixed with the power of the Other Mind, when the suggestion is made in wakeful periods. In the preceding cycle it has been shown conclusively that the Other Mind has almost absolute power over the body, limited only by the laws of nature; while in this cycle it is shown the Other Mind has a less active and decisive power over the body, although it would be foolish to deny that the mind does in fact influence the physical condition of the body.

8. This limitation of the wakeful agency of suggestion is a constant source of danger. You can make people believe many things, and if faith were strong enough, then there would be marvels of cure. But the sick man cannot summon the faith that is requisite, nor can the collapsed mind think at all of what faith would have, and so the whole fabric of cures by faith must fail. The patient must be the active party in all such treatment. It is like giving a magic wand to a man and telling him that, if he can hold that high over his head all the time he is sick, he will get well. But when his strength fails, when his arm gets weary, when he is in a state of collapse, then the whole system is a sad farce. The helpless patient must receive all benefits from others; from medicines, or applied treatment; and there is no other way. If the mind is the agency that rules health, then it is necessary to keep the mind from falling ill, and this is impossible.

Many systems of cure are in vogue to-day, called mental healing in name, or akin to it in fact. The books and lectures that are sent out to the public to convince them of the potency of the mind as the master of the body, all make use of reports of cases similar to those that appear in this cycle, thinking that the public will be converted to some new cult by these living proofs. The cases themselves are true, and the proved power of the mind over the body is also well known, and no longer doubted; but the use that is made of such a basis is altogether wrong. When a person sets about trying to muster up a high grade of belief, if something breaks, then he falls down and it is a long fall. Relief to be effective must be lighted

up by eternal sunlight and sustained by unceasing encouragement; and this is not human nature.

The only safe way is to cultivate the acquaintance of the Other Mind and learn how to employ its influences at all times; for it can make no mistake, and never works against the highest degree of health and efficiency of the body and all its faculties, when its sway is absolute.

In answer to the claims of some investigators that the conscious mind is always exerting a bad influence over the body unless held in check or controlled by the Other Mind, and that the latter does good all the time, it is a fixed law of telepathy that there are two conditions that control this matter:

1. In the absence of acquired magnetism the conscious mind runs downgrade and tends in the wrong direction.

2. When any man or woman has acquired magnetism the Other Mind holds sure sway under the propositions set forth in the First Cycle of this book.

EIGHTH CYCLE

HOW TO HYPNOTIZE

BY what dark art you cast
The spell that makes the mind
A serf, a sieve, a glass,
Is hard to understand
Unless somewhere there be
A deeper consciousness.

MANY ways of inducing sleep in a person have been taught and are being employed to-day. Much depends on the individual who is to become the subject. If one has been previously hypnotized, it may be easier to induce sleep again. The stroking of the forehead is often successful. Some doctors merely tell the patient to look steadily at some object, and the eyes may be raised to weary them, or kept on a level, or lowered; the result being the same. But these are not the usual experiences. There are several classes of people as far as susceptibility is concerned.

1. The first class are those who have been hypnotized before.

2. The second class are those who are of an emotional nature and are very susceptible. Thus a man who felt insulted and who resented the offense by a blow of the fist, would be much more readily hypnotized than the other man who chose rather to take the case into court in a suit for damages. People of high temper, and those who are easily irritated by anything that goes wrong are the most susceptible subjects next to those who have already been hypnotized. Likewise the class of men that make up mobs to wreak vengeance on some evil-doer, or who execute summary sentence on some suspect, are all prey to the hypnotic influence. People who believe what they hear, who are aroused to frenzy at political meetings, who spring into action on impulse from hearing some charge against another, who are followers of and believe in claims made by advertisements

especially with reference to the curative qualities of patent medicines, and all classes who are moved readily by gossip, by sensational news articles, by the yellow press and by pretenders generally; these are very susceptible to the power of hypnotism. At a political harangue a physician who was an expert in this practice, said he could select, by a glance at the men who were wildly cheering the demagogue who was speaking, every man who would be the first to be put to sleep by hypnotism. He afterwards had twenty-four men of his selection brought to his office from the assemblage, and everyone of them went into induced sleep in less than four minutes after the first attempt. It is said that the yellow press, the saloon, the house of prostitution, the patent medicines, and the race track are supported by men and women who would be the first to fall asleep under hypnotic influence.

3. The third class are those who are considered only susceptible after strong influences have been employed to induce sleep. It is a question of time only when they will be controlled, although much depends on the operator and the method employed.

4. The fourth class are those who are not susceptible at all to this kind of influence. They constitute about five per cent. of all persons of normal minds. In other words, fully ninety-five per cent. of all persons are susceptible and may be hypnotized provided the method and the operator are the best and most skilful.

5. Persons who are afflicted with incurable forms of insanity can never be hypnotized. Of all the insane about twenty per cent. are capable of being hypnotized. Forms of emotional insanity are generally cured by hypnotic suggestion.

Sick people, those weak in health, and those weak in mind are often more susceptible than they would be if such troubles were removed.

Some operators claim that dull men of large bones make better subjects than the emotional types. But those who are deliberative and coldly intellectual make the most difficult of all subjects; and men and women who, under great stress of excitement or provocation, would remain calm and not lose their heads, cannot be hypnotized at all.

A beginner in the use of this art would have more success in hypnotizing those who had been before subjected to the influence. "Once a subject, always a subject," is an axiom of the practitioners, but it is not as often true to-day as formerly.

FIRST STEPS IN HYPNOTIZING

Putting a person into a state of induced sleep is a serious matter, despite the fact that it is sometimes employed for the purpose of public entertainment. It is always a serious matter, as it involves the mental and physical health of the subject. Therefore if any one of the students of this work is intending to acquire the power to hypnotize, take time enough to ascertain a few things about the rights of the other party.

1. In the first place ask yourself the question, What good will it do to acquire such a power?

2. Who are the individuals to be hypnotized?

3. What will be the results in case of success in mastering the minds and wills of others?

If after answering the foregoing inquiries you are still of the opinion that you ought to practice this art or at least to learn how to use it, then fix in your mind the following requisites:—

1. Hypnotizing a person is a species of tampering with the mind and health of that person unless done for justifiable ends. Before an attempt is made it should be actually necessary. The time is not far distant when it will be made a crime to use this power for amusement. Having found that there is justification of the practice, especially in alleviating suffering, ill-health, or immorality, then make the preparation as complete as possible before the first case is sought.

2. A person who is deficient in magnetism will have but feeble chance of progressing in this art. Magnetism, as set forth in the eighteenth proposition of the First Cycle, is the twin energy of the Other Mind. What is called natural magnetism is that power that is supposed to be native born in the individual; but it is then much less understood than if acquired. When it is acquired, all its laws and processes are made familiar and then it is used with greater effect than when left to itself as a born gift. As all persons who possess this power of magnetism naturally, are compelled to study its laws and processes from books* in order to be able to use it, the only proper course to pursue is to master such laws and processes in advance of undertaking the practice of hypnotism or the uses of telepathy.

* For full information as to the courses of training in Magnetism in complete book form, apply to Ralston University Press, Meriden, Conn.

3. While it is true that all persons possess some magnetism and are therefore able to mesmerize to a slight extent, it is better to start with the full power, as one failure or part failure will destroy that confidence which is so essential to success. Presuming that you have both the justification for the practice, and the magnetism to carry it on, the next step is to make up your mind that you are to succeed.

You must have faith in yourself.

Look to the end to be attained.

If you purpose to relieve sickness, keep that great fact in mind.

Believe in the noble character of the effort.

Believe that it is worth your best labor.

Your confidence in yourself must be deep and fixed.

4. Before your first trial prepare yourself mentally for it by taking to bed with you at night, under the laws stated in the Fifth Cycle, the self-suggestion that, on the following day, and on all other days, when you are awake, you will be able to gain hypnotic control of all persons over whom you try to obtain mastery. This use of self-suggestion has proved a turning point in many persons who were unable to proceed. They were fully equipped, but when the moment arrived there was something of awe about it, and the thought that they were about to enchain some other human being in their bondage half-frightened them. Self-suggestion takes away all this fear and timidity, and starts the action half automatically. This is a great advantage as the possibility of failure is dimished. Self-suggestions, made as sleep is coming on, take hold of the whole being and become facts in time, if persisted in. They are the most marvelous influences in all human life. In the cases of hypnotists who have partly succeeded or who gain control over a limited proportion of persons, self-suggestion rapidly increases this power. Added to magnetism it takes a commanding lead in bringing results that will be far greater than at first sought.

5. The next step by way of preparation is to memorize the following rules of human nature in the use of hypnotism:

a. The operator, yourself, should be sympathetic at all times.

b. Any attempt to frighten the proposed patient will work harm in nine cases out of ten. One of the old methods was to make the art seem hideous, awe-inspiring, or compelling. To say, "I will hypnotize you whether you want me to or not," is not wise. Fright

at the thought of being controlled may sway some minds, but not those that you should deal with.

c. Nothing should occur to make the patient dislike the process or effects. One operator by accident placed his hand on the side of the mouth of a patient who was thereby struck dumb before full control was secured, and the patient on being released from this accidental control left the operator and would never again submit to the trial. In a number of other cases the patients have been made to do or say things that were ridiculous and never would permit the operation again, and their friends were likewise driven out of the notion of becoming subjects.

d. Circumstances do more to bring the subject into a state of susceptibility than talking will do. Some of the physicians who practice this art for curative means allow their new patients to be present and witness the hypnotizing of others. In some institutions, there are several waiting for their turn who, by the time they are reached, will have fallen almost if not quite into hypnotic slumber or who are so near it that a few passes on the forehead will send them to the state of induced sleep. In places where no others are to be operated upon and the opportunity of seeing the process in advance is lacking, the best surroundings are quietude and a low tone in voice and light. The room should not be over-bright, nor should there be noise and distracting conditions. Whatever will tend to bring on ordinary sleep will also aid in hypnotism.

e. The voice is depended upon by many operators, and used to be the main agency next to the direct manipulation; but it is now known to be an uncertain quantity; for there have been many failures that are due to the talking that has kept the patient awake. One physician says he never speaks unless he thinks it necessary. Another physician says he speaks at the beginning, but during the first steps of manipulation he keeps quiet. Another says he talks in a very low voice, making a remark occasionally in which he conveys the information that sleep is coming on gradually, or something to that effect. Still another claims that the suggestions in the voice have much to do with inviting sleep. The fact is that whatever will conduce to bring on sleep will be the best course to pursue.

f. It is generally understood that no person can be hypnotized unless he or she is willing to be and really wants to be. Consent seems to be the first part of the work to be done by the patient. While this claim is true in most instances, it is nevertheless the fact that

many persons do not give consent, but are dulled into the preliminary susceptibility by circumstances. But, on the other hand, the fear that they cannot resist the supposed charm of the operator is hurtful in the long run. Fear should be avoided. It should be made a pleasing affair. In order to assist in this method, it is well to inform the patient that consent is necessary only when the question is raised; otherwise do not approach the matter in conversation. Proceed as if there was to be no doubt about the result.

g. It is well to make known the fact that hypnotic sleep is induced sleep and that persons whose minds are erratic cannot be brought into such sleep. State that those of normal and strong minds can be best put to sleep; that the better the mental state the more readily will such sleep follow, and that ninety-five per cent. of all such persons can be so put to sleep. There should be nothing argumentative. Agree with the patient in all things, when the mind of such person is set in some notion or belief. To set up conflict will invite wakefulness and combativeness.

h. The most successful of all hypnotizers are those who have cultivated and know how to use a simple but very sympathetic agreeableness. It must not be affected, as that will end the matter. It must be seemingly serious, but above all things natural and simple, yet most pleasing and agreeable. Be manifestly in earnest. Be sincere. Have the patient think that your whole attention, mind and all, are fixed on his or her welfare; but this must be done in such a way as not to seem superficial. Be pleasant, be agreeable, be sympathetic, be courteous and natural.

FASCINATION.

One of the older methods of inducing hypnotic sleep is by fascination. This results in deeper sleep than any other known method, but is both inconvenient and taxing on the strength of the operator.

It consists in looking fixedly and persistently into the subject's eyes at a distance of a few inches, and at the same time having hold of his hands. Your eyes should be tensed and the pupils should show the brilliancy of magnetism. This will attract his gaze. If he is to be controlled the expression will go out of his face and he will see nothing but your eyes. This method is fatiguing. The one who becomes tired first will be hypnotized; but magnetism generally determines the question of weariness. As long as there is active magnetism there will be no weariness.

Many of the leading practitioners of the world have made use of fascination with great success; but, when some of them have attempted it after having become tired with many consultations in a day, they have been themselves hypnotized by the subject. This has happened to every great hypnotizer in the past twenty years; and it shows the fact that a person who can control another is not thereby proof against being controlled by the same power.

THE ROTATING MIRROR.

This is known as Luy's Rotating Mirror, and the instrument is for sale in Paris, and perhaps in this country. It was invented by Dr. Luys of La Charité Hospital, and was intended to take the place of fascination, and also to assist in hypnotizing a large number of persons in a brief space of time. The method is to have the patient look into a rapidly revolving mirror mounted on a stand. He soon becomes sleepy because of his eyes being dazzled by the swiftly changing light. A whole roomful of people may be hypnotized at once, and suggestions applied at leisure. There is some danger in its use by unskilful operators or those who may not have had much experience, as the sleep produced is profound, and hard to awake from. If a person should become hypnotized by the revolving mirror and you were unable to take advantage of this help by pursuing the operation with suggestions and then of leading the sleeper into full consciousness, harm would follow.

The mirror is not used in private practice, and is not recommended because it does not generally place the subject *en rapport* with the operator, which is essential when full advantage is to be taken of the condition.

CRYSTAL-GAZING.

This is a common method of self-magnetizing, and must not be confounded with self-suggestion, as one is as different from the other as day is from night.

In crystal-gazing, the object is to make the eyes rest on some bright point, small in size, and raised slightly above the level of the eyes, about a foot or more away. In some cases the point of light may be a few inches from the eyes, and in others it may be several feet away; but the average of twelve to eighteen inches is best.

The effect of the strain is to cause dilation of the pupils of the eyes and consequent dimness of vision. There comes a feeling of

great heaviness in the eyeballs due to the fatigue of keeping them fixed on a bright point in an elevated position. When they are quite tired it is necessary to close them in order to give them the needed relief and rest. This act calls up a previous association of ideas connected with fatigued or confused sight. That association points to sleep, towards which the whole physical being is rapidly tending.

The bright point employed in this method may be the small bit of light reflected from the round surface of a silver ball about half an inch in diameter or larger; or else a piece of crystal glass; or anything bright. The gaze should not be diverted into a large area. While the small point of light should be bright, it is better to have the room as dark as it can otherwise be made. Some subjects go into sleep in a full light, others are better controlled when the light is not diffused, but is concentrated.

Crystal-gazing may be followed by suggestions made by an operator, or by a waking into an ecstatic condition. Some writers make great claims for the results that attend this latter condition; but the majority of cases are followed by a low order of hallucinations which are not healthful to the mind or beneficial in any way.

Yet if there is an operator to direct the results by suggestions, the same ends are attained as in ordinary hypnotism.

A magnetic person cannot be brought into a hypnotic sleep by crystal-gazing; except that a person, who looks long enough, will lose some degree of magnetism, and when that power is exhausted, then the sleep will follow. But we have had a class of thirty men and women who had acquired magnetism try crystal-gazing for two hours and not one of them lost enough magnetism to enter the sleep. Yet there are cases where the gazing has actually depleted all magnetism when the latter is weak.

The results from crystal-gazing seem to sustain the claim that the Other Mind is merely a channel through which every grade of knowledge and power may come; the muddy and the low as well as the high and the sublime; just as the same person may be wicked part of the time, and may reform and become sublime in thought and deed.

Contrasted with the depressing results from crystal-gazing when left to self with no operator to guide the mind, are the grander effects of self-suggestion when combined with magnetism as described in the Fifth Cycle. The latter leads the way to the loftiest heights in the operations of the Other Mind.

THE FINGER METHOD.

Have the patient recline on a couch or lean back in an easy chair. Raise the first two fingers of your right hand at a distance of twelve inches from his eyes in such a position that his gaze will be directed upward and in a strained manner. Tell him to look steadily at those two finger-tips. As soon as the eyes become weary, which may take a minute or more, his expression will undergo a change, and a far-away look will come into his eyes. His pupils will contract and his eyelids will twitch spasmodically. These are sure signs of the coming hypnotic sleep. If by this time the lids do not close, aid them by gently shutting them and begin to make suggestions such as these: "Your eyes are becoming very heavy. They are getting heavier and heavier. You cannot see my fingers distinctly. They are getting dim to you." The latter suggestions should be made when the pupils begin to dilate or contract. Then go on: "A numbness is coming over your legs; you will be fast asleep in a few minutes. Now sleep soundly. Sleep."

The two first fingers of the right hand are best to use. Then the left hand may gently but firmly rest on his forehead if he does not fall asleep readily. If there is still further delay, take his left hand in your left hand by placing your thumb on the back of his hand, about two inches from the knuckles, and your second finger in the palm underneath, and then press firmly but gently on the nerve there. The ball of your thumb and ball of the finger should be held flat, so as not to present a point of pressure.

When the sight of the finger-tips will not produce the sleep then a bright metal disc or new coin may be substituted; or the skin of the forehead may be gently stroked while the gaze is fixed on some object at a distance in the room. Be careful to note if the voice tends to keep him awake, as is sometimes the case.

VERBAL SUGGESTIONS.

A person of a high degree of magnetism is able by the use of the voice alone in a dim room to induce hypnotic sleep without any other aid. As the magnetism is still further increased this sleep may be brought on in any room or place, if the patient is susceptible. There are claims that judges and jurymen have been hypnotized by lawyers who were able to exert this power; but, as the judges and jurors did not go into a state of sleep, it could not have been hypno-

tism as usually understood. But a certain control known as wakeful hypnotism is often secured.

THE PSYCHIC METHOD.

This is the best, the newest, the most advanced, and the most speedy of all methods of hypnotizing. It may seem slightly complicated at first; but is not so in fact. As its use becomes familiar it will be found to be a most natural process. We will state its various points at this stage, and explain them as we proceed. If this method makes use in part of any of the older methods, it is so in part only, and is the more valuable on that account.

1. The patient must be shown how to empty the mind. This is so extensively taught in another cycle of this book that it need not be repeated here.

2. The patient must next be shown how to devitalize the whole body, or as much of it as may be free. This is also taught in another cycle. The instruction is so important that a separate space is set apart for it in this book.

3. The next thing to do is to bring the patient to "the boundary." By this is meant to reach the very last vestige of support while believing he is strong in his standing position. "The boundary" is the position farthest to the front or farthest to the back that can be attained without bending the body or leaning. It is secured by allowing the weight to gradually swing forward or backward and there remain fixed.

The principle involved is the attempt to capture the belief of the patient. He is not readily convinced if he is a beginner; and any show of his own inability will do more to convince him of the approaching power than anything else that can occur at the first stage of the proceedings.

Tell him to stand facing you. All your remarks must be made in a one-pitch voice, using one tone only on the musical scale, but in speaking, tell him to look you steadily in the eyes and not move.

Make a pass down his left side with your hand, beginning over his shoulder and running the hand lightly over his clothing down to the thigh, hardly touching the clothing.

Now ask him to stand perfectly straight, not to lean any, but to have his body as erect as he can put it, with the weight forward in position so that he is supported from the balls of the feet. Not

much importance should seemingly be placed on this request, as his attention must not be called too much to the "boundary." Having made sure he is standing straight but with the weight well forward, make another pass down his left side with your right hand as before.

The next step is to ask him to think of nothing, and to devitalize in the manner as taught in this book. This he is to do while standing to the front "boundary," and while you make a third pass down his left side as before. If he follows the motion of your arm as it descends, or takes an interest in it, he will become a ready subject under proper manipulation.

The foregoing steps are progressive; beginning with the patient in a normal standing position; then changing to the forward weight; then taking the latter with the empty mind and the devitalized body from the hips up; accompanied by the passes. They are to be done so easily and naturally that it will seem as if you were placing him in position and not yet ready to begin.

4. The fourth step is to "throw the boundary."

This is done by asking him to raise his right arm, and telling him that if he is to be a ready subject he will find it difficult to do. As the valuable patient wants to be hypnotized as quickly as possible, he will hope that he cannot easily raise his arm. Use these words: "You will be drawn slightly toward me when you raise your arm." "It will be very slightly but you will sway toward me as you raise your arm."—When the weight is forward to the front boundary, it will be impossible for any person to raise the arm in a forward direction as the center of gravity will at once be lost and there must be not only swaying but actual falling. This is a physical fact. It is of course a trick, and so are nearly all the first steps in hypnotism; being used for the purpose of convincing the subject. To fail in this process will indicate a very clumsy operator. To inform the subject of the purpose of the "boundary" would be unbusiness-like and certain to defeat your plans.

To those who do not wish to be hypnotized, this purpose of causing the patient to lose his balance will be the means of safeguarding the mind against such influence. It is important to know these things. Whatever will capture the mind or the belief, which is the same thing, will start hypnotic tendencies. All the safeguards are taught in another cycle of this book.

5. Easier and more certain is the attempt to "throw the back boundary." This is an outgrowth of a well-known and up-to-date

method of testing the susceptibility of the individual. It is surprisingly accurate.

Ask the patient to stand with his back to you and to raise both arms so that the tips of his longest fingers will rest very lightly against, but not on, a mantel in front of him. But he must be placed at the exact distance that will allow him to have his weight on his heels, while the feet rest fully on the floor. The weight must be as far back as can be attained while the body stands straight. There is no apparent leaning and no bending.

If this position is not right there is not much use of proceeding further unless the patient is to be very easily influenced. But if the weight is at the back "boundary" then you must rub your hands together until they are hot, and place them with the palms upright toward the back of the patient. Tell him that if he is susceptible he will sway toward you. Some do sway at this stage. The more difficult subject requires the next stage, which is to ask him to close his eyes and roll them easily upward while closed. Tell him to put his heels together; and to raise his chin rather high, with closed eyes rolled upward.

Then again rub your hands and tell him that he is being drawn to you. If he is still uninfluenced, again rub your hands, and tell him to empty his mind and think of nothing; also to devitalize all his body above the thighs. Then say that he is now becoming influenced and that he is swaying slightly towards you. Make several passes down his back with the tips of your fingers from the neck to the end of the spine.

The final stage is now reached, and this is to ask him to very gently drop his arms to the side, while you rub your hands and place them near his back. If he has his weight at the "boundary" he cannot help swaying towards you. It is a necessity. To do this there must be smoothness of the manipulation and all parts must go with a careless ease as if it were merely a matter of course. Any unsuccessful part of the proceedings must be accounted for as a mere matter of preparation. It will not do to admit failure or inability.

The foregoing method will hypnotize ninety-five per cent. of all men and women of intelligent minds; and it has achieved that proportion when performed by skillful operators. It may not have any success in clumsy hands. Therefore if you are experimenting, go somewhere to practice on small boys until you acquire some skill and smoothness of motion. But the boys should not be wantonly used.

If you are a physician and are justified in taking up this practice, as all doctors are sure to do in the near future, you must secure your success without loss of prestige, as that would hurt your usefulness in your own practice. There are to-day many hundreds of doctors, some in the highest rank in their profession, who use hypnotism in their treatments and secure results that are absolutely impossible by the use of medicines alone. Lives are saved and mental derangements are cured by its aid when all other means have proved futile.

THE HYPNOTIC AWAKENING.

What to do after finding that your patient is to become a hypnotic subject is the most important part of the affair. He is now yours, if you have cast a deep sleep over him. When he shows evidence of swaying and becomes sleepy, lead him to a sofa or reclining chair, and have him lean backward. Then use the Finger Method or Verbal Suggestion to cause the eyes to close tightly. You may say, "Your eyes are shut and you will find them heavy. You are very sleepy."—If he does not fall asleep, then pass the tips of the fingers down the side of the face near the mouth and say, "You cannot speak very distinctly. Try it. See, you are not able to talk."—If he is disposed to speak and seems about to do so, do not allow him time to say anything, but close his eyes and repeat the process. He will soon be fast asleep. When this is certain, then take the next step:

6. Press gently on the eyeballs and say: "Your eyelids are down tight. You cannot open your eyes." When he is unable to open the eyes, then while he is lying down, rub the body directly over the stomach, and say that the flesh is becoming very warm. In case it gets actually warm, then awaken the patient by saying: "That is all; wake up now." If he hesitates and seems unable to wake up, blow cool air on the eyeballs, or fan them, saying: "That will do. Wake. You are all right. Wake up. All right."

7. He should be dismissed for the day, and told to return at a time agreeable to both. On his return, try to put him to sleep by the Finger Method. If he will not fall quickly to sleep, then repeat the psychic method. After he is sound asleep, again bring warmth to the flesh over the stomach, and then proceed as follows:

8. Gently pass the tips of your fingers down the outside of his arms; then raise one arm and tell him to hold it out straight, and say that he cannot lower the arm. Repeat with the other arm. Then

have him begin to rotate his thumbs over each other and say that he cannot stop moving them, and at the same time maintain a rotary motion with your finger in front of the hands. Then have him open his mouth and tell him he cannot close it. Reverse by having him close his mouth and tell him he cannot open it. Always say, "All right," when he is released from each task that he cannot perform.

9. Now gently rub your hands on the top of his head until his cataleptic condition vanishes, and he becomes responsive to suggestion. This is the stage of obedience, and in it he will do what he is told. The readiness with which he adopts all suggestions is remarkable.

THE SIX DEGREES.

There are six degrees of the hypnotic condition, and they are as follows:

First Degree.—This is the state of drowsiness. The patient is fully conscious. Many persons are abandoned by amateur operators at this degree because the patient claims not to be hypnotized; and herein both are deceived. The heavy condition of the eyelids is the test.

Second Degree.—This is called the cataleptic state because the patient is unable to control the muscles of the arm, the mouth or other parts of the body. He is conscious all the time, and will deny that he has been hypnotized. But when his arm is raised and he is told that it is to remain there, he cannot lower it. It will remain rigid for a long time and he has no power to bring it down until the operator permits him to do so. The second degree is the limit of power in a large number of cases; but great good can be accomplished even in this state, both in reforming bad habits and in cures. Do not forget that the patient is fully conscious at the time, but is compelled to receive your directions.

Third Degree.—The patient hears all that is said to him by you and others who may be in the room, and he is conscious to some extent, but not as much so as in the preceding degree. He feels very sleepy. If you tell him to move any muscle and that he cannot stop, he will continue it indefinitely or until the sleep passes away of itself. This is the stage of muscular activity.

Fourth Degree.—Here the sleepy condition is such that all sense of hearing in the conscious mind is closed out. Proof of this fact

is had when any person other than the operator attempts to speak to the patient. The Other Mind hears, and hears only what is intended to be spoken by the operator. All sounds of every kind from others, or from any cause are not heard, or at least are not acted upon. This is the reverse of the condition existing in the first three degrees. Here is the crossing line between the two minds; but the conscious mind is not altogether lost in the change, as the patient is conscious of what has occurred, and can recall it after he wakes to a natural state.

Fifth Degree.—This is the dream state, for all the occurrences and statements are recalled as in a vague and indistinct dream.

Sixth Degree.—This is the somnambulistic state, and here all things are wholly shut out. There are no dreams to follow. The Other Mind is in full control. In this state all suggestions relating to what is to be done in a state of natural wakefulness are implicitly obeyed then. This is an important distinction. To be obeyed during the hypnotic state is one thing, for then the obedience is automatic; and to be obeyed when the patient comes into natural wakefulness, in other places and away from the influence of the operator, is another matter entirely. The Sixth Degree "taps the subliminal mind," as it is called and often referred to in books and writings on the subject. And as a famous physician says, "It presents features of extraordinary interest to the psychologist." The conscious mind is no longer mixed with the Other Mind.

If for no other reason than to see these two steps in the progressive changes from one mind to the other, these cycles on hypnotism were introduced in this course of study, the trouble taken to so state them is met by a rich reward, for they bring us to that exact situation in life's phenomena where we can see and can touch, as it were, the very minds at work. There are two crossings:

In the Fourth Degree the outer world is closed and only the inner world is recognized. The two minds are shown at work when the sounds of the outer world and its voices are all unknown to the subject, while the voice of the operator is understood and remembered after the patient is fully awake.

In the Sixth Degree the dream state of the conscious mind has vanished, and only the Other Mind is awake. As there is a barrier between the two minds, it is not surprising that the difficulty of connecting the two will appear even in hypnotism. For the clear opening of the Other Mind there must be the total suppression of the

conscious mind, and this occurs only at the Sixth Degree. But the rewards are great under certain conditions.

A person of great magnetism is able in some cases to hypnotize one who is sleeping naturally. This is done by the suggestion, made to the accompaniment of a few passes over the sleeper, that he is not to wake up. He is ordered not to wake, and this is repeated. Some persons have passed into their first hypnosis in this way, and it shows that there is a mind that can be talked to and made to obey during sleep, when the person is unconscious; for the more soundly he sleeps the better subject he becomes in hypnotism. This fact also indicates the genuineness of the process of natural sleep suggestion and self-suggestion as taught in preceding cycles.

It is all wonderful.

On every hand do we find proofs of the existence of the Other Mind.

NINTH CYCLE

DANGERS OF HYPNOTISM

ALL power a blessing proves
When used for human good;
But in the hands of knaves
Becomes a wanton tool
For endless ill and harm,
Destroying where it falls.

WE LIVE in an age of hypnotism. A few hundred years ago this art was confined to the mysterious people of the dark. Before that it appeared in rites and cruel scenes held in all parts of the world, both civilized and barbaric. That it was a power able to dull the nerves and make even pain unfelt is amply proved. The man who, in the claws of the fierce lion who was tearing him to pieces and who was rescued in the melodramatic nick of time, suffered no pain because he was not in his natural consciousness. It is a kind provision of nature that, while animal must eat animal to carry on the processes of existence, the one that is eaten is in a hypnotic state and suffers nothing.

The martyrs who were burned at the stake were in a hypnotic condition, even if in the third degree only, and they were as comfortable in the flames as their tormentors were on the field witnessing the affair.

The Italian poet who, on becoming absorbed in his reveries, did not notice that his hand was being burned by flames near by, furnishes an example of the lack of sensation when the conscious mind is side-tracked as it is by absolute absorption. All geniuses work by the aid of the Other Mind, and during the active presence of that mind there is no consciousness at work. The victim of barbaric rites were free from pain in most instances. Young women who were selected for the fagots, whose bodies were laid on a high

pyre from which they could be seen by thousands of spectators, were willing subjects. Even when the knife was put to the flesh and the heart cut out, they smiled and died in ecstasy.

While a dim light is helpful to bringing on hypnotic sleep, and a single ray of very bright light in a dark room is more effective, there are cases where a sudden flash of dazzling light, or the quick crash of an awful sound, induces hypnotic sleep on the principle that the whole nervous system is shocked and thus deprived of its electrical life for the brief space of time. The operator can then take advantage of this and protract the condition. Some physicians use a flare of bright light for this purpose.

Great fright, as well as an awful situation, brings on the same effect. Thus we find many ways of inducing the absence of the conscious mind; ranging from natural slumber to the intense excitement of some calamity. Nature is kind in a world that must have so much pain and suffering.

Any careful student of the preceding cycle must by this time realize that hypnotism in its mixed stages, like the state that follows crystal-gazing, is not a desirable condition in which to be placed. The Sixth Degree is the only one that wholly closes out the conscious mind, and opens up the Other Mind with its marvelous possibilities. The first degrees are mixed, and therefore impure; and it is in some form of those degrees, even in the most wakeful form as described in the Seventh Cycle, that the evil is brought upon the body. Left alone, a person will, in nine cases out of ten, where the mind exercises control over the body, becomes depressed and some of the functions will be interfered with. The Seventh Cycle should be reviewed in order that the effects that follow the mixing of the two minds may be the better understood. Natural wakefulness passes into some slight degree of hypnotism in those cases and the mind rules the body very badly. It is in natural wakefulness that all the crimes are planned and all sins committed. All along the line we see evidences of the wrongs and evils that are wrought by the conscious mind.

The nearer we keep to that mind, the more ill comes to the body. The farther we get from that mind, the less evil comes to the body. It is in the natural consciousness that fever arouses delirium and brings on hallucinations. These cannot be charged to hypnotism in an advanced degree, for it is hypnotism that cures such mental states when all other means will fail. We believe that, as many proofs are

already at hand, all delirium and fevered hallucinations can be overcome by hypnotism in its complete stage. These results are being obtained every day now by expert physicians.

In the Sixth Degree there is none of the conscious mind, and the only realm now opened up is that which is perfect in knowledge, perfect in power, perfect in sight and perfect in its tendencies. The study of that state is left to the higher works mentioned in the First Cycle. And it is certain that no person, for unjustifiable ends, wants to be willingly made the subject of any haphazard operator in the opening of that realm.

This is an age of hypnotism.

In time nearly every man and woman will try to master it. Many say now that they have no such intention, and look upon it as an uncanny thing. So much the better. But for self-protection it will be necessary for every man and woman to study it and they will then be led to try it on others. The knowledge and the art of hypnotism are spreading this every year with great rapidity. Next year it will be still more rapidly on the increase. The request will be made by the thousands of experimenters for subjects on whom they can practice to get experience, and they will be disposed to take the word of some one high in the art that it is not harmful.

The most familiar reason given for their views will be the fact that an insane person cannot be hypnotized, and they will infer that the stronger the brain the better will be the subject. The fact is that only about twenty per cent. of insane people can be hypnotized; but the other eighty per cent. suffer from some brain lesion. It is true that there are twenty persons in every hundred in the insane asylums who could be completely cured and brought back to their homes and to happiness by the aid of hypnotism, and this is the only means of relief they have. Some have been so cured, and some have been saved by this art while on their way to the asylums. Here is one of the noblest uses of the power. But it is fully justified and more than justified; and its efficacy opens up the inquiry, What is the public going to do to help that twenty per cent. that still remain in their wards?

On the other hand why should some person, just for the novelty of the experience, be induced to allow the power to be used where it is not needed?

Are the results neutral and harmless?

Perhaps once being hypnotized may do no harm. Physicians and

experts who are themselves very successful hypnotizers, have almost all of them been hypnotized by others, but not often. They know how to empty the mind, to relax, and to be willing to go into the sleep. They know how not to do these things, and they are safe. With the stock of magnetism that they must necessarily possess, they can fortify themselves against the influences of all others.

It is not true that the brightest and most intellectual minds are most easily hypnotized. On the other hand, the minds that can be most readily emptied are the best subjects. Children stand in this category; and who wants to be responsible for taking away from children unnecessarily the power of the will? Once put into this kind of sleep, a boy or girl is easy prey to the same influence from others. Where habits are vicious and the future depends on present control, then there is justification; and a physician, in the presence of the parents, may take such a step; but not until after the parents themselves have used natural sleep suggestions as described in the Fourth Cycle. Properly employed and aided by magnetism, there is not one young person in a million who cannot be corrected of any evil, or vice, or bad habit.

It is worth trying. But the parent must be in deadly earnest, and not go about it in a half-way fashion.

A boy who was so wicked and so much of a rowdy that nothing could be done with him, was completely changed into a mild mannered and fine dispositioned boy. Was it worth while? Certainly. Such a case is a type of countless others.

But laying aside all such exceptions, let us look into the cases of those who are normal.

A girl who has been hypnotized is too young to be assaulted. But her susceptibility is present, and when she is in her teens or has grown to young womanhood, she will be the easy prey of men if she does not know how to fortify herself against them. There are some young women who have been hypnotized who can withstand the hypnotic powers of most experts, but they come into rapport with certain ones very easily and soon lose power of resistance. Women have been assaulted in this way, and the courts have such cases to deal with at times; but the guilty parties seek to shield themselves behind the Sixth Degree. In that stage the victim has no memory whatever of what occurred, and in the Fifth Degree she has only a vague dream. But in the earlier degrees she is subject to the will of the operator and will obey him, even if she does in fact remember

what has occurred. Then many women do not care to expose their assailants as they thereby bring themselves into disrepute. This fact is often a shield to the guilty party.

It is not the safe and careful treatment that the girl or woman gets when her parents and her physician are present; but it is the condition that she is left in after the first control. She is easier the next time and still easier each subsequent time. Once does not do much harm; not enough to have the benefits refused; but then the patient should learn to fortify against any future attempt by others. If she is hypnotized only once, she is nevertheless made susceptible, and not only to the same operator but to all others who may place her mind in rapport.

Any expert who has a subject who has once been hypnotized and who knows it, will not make the elaborate effort to secure control that is customary with newcomers. After a while, he will only make a few passes. Later on he will merely use the voice; and, finally, he will not make any attempt at all; but a glance of the eye, or a mental command unheard will be sufficient. This shows the growing power over the person. If ten times will make a person very easy to subjugate, nine times will be almost as effective as ten, eight almost as nine, and so on down to the first time. Once is not much, but it is something.

There should be a law everywhere against the use of this power for public entertainment. Performers have scattered among their audiences a number of persons who have been previously hypnotized, and when there is a request from the platform for volunteers to experiment on, there is a rush from these, and a very few others who may be genuine strangers to the practice. The lecturer gives to each person a bright disc, which he must look steadily upon. In a few minutes the lecturer makes the round of the stage, closes each person's eyes, and makes the positive statement that such person cannot open them. If they can be opened by the subject, he is not considered worth the time it will take to develop into a condition of control; and he is at once told to go back to the audience. But if his eyes stick and cannot be opened at will, then he is told to remain and be called upon for use in the evening's program.

One of the first things to be done is to have the subjects open their mouths wide, then be turned around to face the audience, and be told that they cannot shut their mouths. This experiment is the easiest to make, because the muscles of the mouth are the first to

become fixed when under hypnotic control. Many persons who are thought well of in the community are thus made laughing-stocks of, and the incident is never forgotten. Then comes a series of cataleptic conditions in which the subjects are unable to move their arms or legs, and will remain fixed and rigid. After this stage, the next work is to compel motions which cannot be stopped by the subjects. After this come the hallucinations in which the subjects are told they are all sorts of persons, animals and things, and carry out the ideas as though they were real. In order to make these things amusing, the actions are of the most outrageous character at times.

The subjects are generally men between the ages of eighteen and thirty; a few women, but not many, and often none; and some older men at times. A study of the private after lives of those who have been subjects several times in these performances, reveals the fact that they are all weak-minded at last, or else sickly and diseased in the nervous system.

Hypnotism acts by increasing the normal impressionability to suggestion; and as a moral person of unstable character may be corrupted in time by vicious surroundings and evil influences, so the same person may be the more easily corrupted when in the lighter degrees of hypnotism, and should not be thus used. Many of the subjects taken about by traveling showmen have entirely lost all individuality, and have become passive instruments in the hands of those who have charge of them. To reduce a fellow being to such a condition is a crime of itself, whether the law makes it so or not. The performers are degrading and make the public look with horror on the present spread of the knowledge of hypnotism.

Under special conditions and in rare instances, subjects may be controlled at great distances when they have been hypnotized. More claims are made of this power than are actually true; many are fantastic accounts; but there is a scientific basis for some truth in them; and the experiments made by Pierre Janet of Havre, and Liegeois, of the city of Nancy in France, as well as the books of such high authorities as Liegeois, Liebeault, Bourru and Burot, as well as others, confirm the facts as alleged, that the distant control has been proved beyond doubt. The English Society for Physical Research has established beyond all doubt the operations of telepathic influences over hundreds and even thousands of miles of separation. But it is not a real danger that any person need fear being made the tool and slave of a hypnotist when out of the actual presence of such

operator, unless it is in carrying into execution the orders issued during the sleep preceding.

The theory prevails among the experts at Nancy that post-hypnotic suggestions are all-powerful, and will be carried out at all hazards. This belief is founded on the experience that has followed in a number of strong cases; but it is not a general belief as yet, and may never be justified. It is claimed that any suggestions made in the Fourth or the Fifth Degree that are to be executed during wakefulness, no matter how long afterwards, will be carried out as ordered. It is true that immorality, forgery, extortion of money, fraudulent contracts, and other wrongs have been committed by reason of such suggestions; but they rose only to the high-water mark of the subjects in their moral tendencies. A person will be no worse under such suggestions than before, or when in the state of natural wakefulness; and most of these cases where the outgrowth of an evil nature already active in the individuals. But money has been extorted from honest people in this way.

Amateur hypnotists sometimes are unable to awaken their subjects after they have succeeded far enough to get them under control. The result has been the fright and nervous breakdown of some of them. Ordinarily a subject will wake up as from natural sleep, in three or more hours; and in some cases they do not wake for eighteen or twenty hours. If a subject is not awake, let the statement be made that he will wake up at a fixed time, and repeat this to some other person who is called in to hear it: "Mr. Smith is now asleep, but in just one minute he will be wide awake." This always works, and is not necessary unless there is difficulty in arousing him in the usual way which is to say: "Wake up now. All right. You are all right. Now wake up." Cool air blown on the eyeballs, or the use of a fan, or the snapping of the fingers in front of the eyes will generally serve to wake him up.

In almost every case for medical treatment, the First Degree is sufficient, and does practically no harm. It is a gentle lethargy. The real danger is in establishing the susceptibility of the patient who may never before have been hypnotized.

Foolish experiments are sometimes made for mere deviltry, as when two young men went into a café, and one of them who had some power in this direction suggested that he would mesmerize the barmaid. She consented as a means of play, not knowing that she was an unusually susceptible subject. After a few passes she fell

into a profound slumber and then entered a trance state from which neither of the young men was able to extricate her. The police were sent for, the young woman was taken to a hospital and the smart operator was locked up.

In another case a young man who had studied the art of hypnotism went to stay in a country house where, among other guests, was a young lady of highly nervous temperament. To make a display of his recently acquired power, which he really had not tried before, he undertook to hypnotize this young woman. He employed the method known as fascination. In a short time she fell asleep. He aroused her only partly and never again was in her presence. Ever since she had frequently recurring fits of catalepsy, which are always begun by outbursts of screaming, in which she cries: "He is trying now! He is trying now!" She is under the impression that the young man is constantly exercising a power over her, though he is hundreds of miles away. Her nerves are so badly shattered that her family is alarmed for her.

Professor Christison of Edinburgh one day hypnotized a woman, and when he awoke her he informed her that on the following day, at noon, he would repeat the operation from a distance. At that hour the professor was lecturing at the University, and had forgotten the matter. But the woman, expecting the operation, was so swayed by her belief that she actually fell at noon into a profound hypnotic sleep. This is in line with sleep caused by crystal-gazing, which is self-instituted, but not self-suggested.

Dr. A. T. Myers stated that the subjects that he had seen hypnotized many scores of times for the English Society for Psychical Research, were none the worse for their experience. Liebault says that where any evil result has followed the treatment, it has been due to want of skill or judgment on the part of the operator. He was the most skilful in France, as many physicians are ready to testify, and it is due to that fact that he has seen no ill results. The English Society employed only the greatest experts when the same subjects were hypnotized many scores of times. That is one side of the case. What about the other side? A medical man who stood high in his profession was hypnotizing a woman who was suffering from bronchitis, accompanied by asthma and a weak and fatty heart. He tried to quiet her spasms by suggesting that she was breathing easier all the time, and was pleased to see how the patient responded in condition and how her breathing became more

and more tranquil. He had not hypnotized many people, and looked upon the process as being unattended by risk of any kind, until the breathing, having become more and more feeble, suddenly stopped altogether, and the action of the heart became imperceptible. He thought she was about to die, but was relieved when the spasmodic breathing was again heard. Heidenhain refers to experiments of this kind as being extremely dangerous, and states that he nearly stopped the action of his brother's heart by continued suggestion.

There has been stated in a recent case that a physician who was to inherit a large and valuable estate in the event of his cousin's death, was called upon to act as his physician, and that he employed hypnotism. The cousin died from heart failure, and the doctor has come into possession of the estate. It is acknowledged that hypnotism was used. Two attendant circumstances point to the improper use of the power; but, as there are no other heirs, there is no one willing to bring the case before the courts. The information has come through medical friends, and is believed; but, whether true or not, it serves the purpose of warning the public to guard closely the use of such an influence.

Dr. M. J. Nolan relates in an issue of the *Journal of Mental Science* a case of stuperose insanity which he says was due to the ignorant employment of hypnotism. The patient was a man who had been hypnotized by a traveling showman.

Dr. Van Eeden recites a case of hystero-epilepsy which was brought on in the same way.—Dr. Charcot reports the case of a woman who was hypnotized at a fair, and who became aphasic for several months, and suffered in health in other ways.—Dr. Tourette read a paper dealing with this subject before the Paris Society of Legal Medicine, in which he referred to the case of a woman who had been thrown into hysteria in the same way; and also stated that the towns of France through which hypnotizers had traveled and mesmerized the people had been followed by a serious epidemic of hysteria and other nervous troubles. Public performances are now forbidden by law in Paris, and in other municipalities of France; also in several of the countries of Europe.

Sir Francis R. Cruise, M. D. mentions a case in which, as he says, "an attack of brain fever followed the induction of hypnosis by an ignorant and irresponsible operator," and deduces from this and other cases to which he calls attention that "it is highly improper and possibly dangerous for any one who is not an educated physician,

and familiar with the practice, to attempt hypnotism, and that it should never be induced without due reason and precaution."

Dr. Dejerine says that he is convinced that the continual making of injurious and absurd suggestions is fraught with evil consequences to the subject, and especially so if the hallucinations are allowed to persist for a considerable length of time. He says that after a while the operator himself may not be able to remove the morbid ideas which he has instilled in the minds of his subjects.

Dr. Jules Solow in the *New York Medical Journal* reports a case where an amateur hypnotist put a friend to sleep by making him look fixedly at a diamond ring. The subject had severe convulsions and lost the power of speech. Subsequently, whenever he looked at any bright object he became violently excited. The *British Medical Journal* says: "It ought to be understood that hypnotism, recklessly played with, is capable of doing very serious mischief, and it is the duty of the medical profession to warn the public of the serious risks which are being run."

Several Italian observers have recorded cases of grave mental troubles following the abuse of hypnotism by inexperienced operators. Fiegerio describes a case where the subject, a young woman, after being experimented on by Donato, became affected with spontaneous somnambulism accompanied by impulsive tendencies to strike and destroy.

The practice of hypnotism is accompanied by pitfalls which only the operator with a medical training can avoid. Some persons, especially some young women, are so susceptible that one has only to get their consent and to bid them to go to sleep to induce a condition of profound somnambulism. They are the subjects of unstable mental equilibrium who are most liable to danger from the abuse of hypnotism, and they should be especially protected. A physician says: "Those who a few years ago witnessed the public performances in London must remember how fatigued and languid, or excited and hysterical, were many of the subjects who had been hypnotized."

It is in evidence that when the same persons have been many times hypnotized there arises the craving for its repetition, just as one craves a drug or sedative after having had it several times. It is well known that women go to the hospitals and places where they are accustomed to this treatment, and seek it even when not in need of it.

A physician of New York, speaking recently of this trait in hypnotic subjects, says that it is not confined to women alone, but that men are desirous of renewing their relations with the operator, as the sleep is sure to quiet their nerves when overstrung. But the real reason is they learn to like it and soon crave it. He said of certain ladies in the social set that they came regularly to him in his office at appointed times, and asked to be put into a lethargy so that they might throw off a heavy feeling of nervous weariness; they were all tired out, but the more weary they became the harder it was for them to go to sleep naturally. It was their custom to fall into an induced slumber in an easy chair in a private office. The same statement, similar at least in import, has been made by several English physicians of ladies of rank who could not get along without the lethargy that is induced through hypnotism. They were not able to put themselves into sleep, even by crystal-gazing; and those who might have done so, feared the results of self-induced hypnotism.

One doctor in a western city of the United States says that he has twenty-seven women on his list, all wealthy, who form a steady clientele for hypnotic treatment, but whose chief motive undoubtedly is to be put into the lethargy, as they are the better for it. On being told that he could cure them of this habit by hypnotic suggestion in which they must be informed that they will, on waking up, hate the treatment and not come again for it, he replied that in such case they might be cutting themselves off from some future advantage when they in fact would need the treatment. But he spoke of one woman who was too nervous for his services, and he made such suggestions which, after three sittings, she fully adopted and was cured completely of the hypnotic craving. There are several reports of the same results in other places and it is a well-known fact that such suggestions are always acted upon and executed when so given.

At one time France was given over to the use of traveling showmen who made their living by hypnotic entertainments. The law stepped in too late in many cases; but this kind of amusement has seen its last days there. As has been stated before, the laws of other countries have put a stop to this abuse. In London, where there are hundreds of men and women who have been used as subjects for such shows in the past, there was a recent canvassing of them under the advice of a physician who desired to know what

were their mental, nervous and physical conditions; and the results justify the assertion that this power should not be used for such purposes. There is hardly a woman who is not in bad nervous condition; and the men are harassed by a constant irritability, low nervous vitality and poor blood. Many of them have haggard faces and hollow eyes. Of course they may have been inclined to these conditions before they became hypnotic subjects.

We personally know of several young men, exceptions as a rule, who were in good health in all respects before they entered this field of novel amusement as subjects; all of whom joined the haggard class in the wake of their experiences. One of them, the son of a very rich man, has lost his mind as a consequence.

It is well to keep attention on the main facts, and these will be summed up here:

1. It is not the deep somnambulistic sleep that does the harm, for that is the Sixth Degree. Of all the cases that we can get information about, not one of the Sixth Degree has resulted in any way harmful if under the control of an expert.

2. It is not the First Degree that does the harm, as that is only a light lethargy. The danger is chiefly in the fact that it is a first step that may lead to the same influence being increased by other manipulators for ill ends. The best physicians try to keep their patients in this First Degree except in rare instances.

3. It is the mixed degrees between the First and the Sixth where the harm is done. At the Fourth the subject is used by showmen for the amusement of the audience, and some are used before that degree is reached. In the Fifth Degree the sleep is very profound, but it is a dreamy state, although very vague and indistinct.

4. All the mixed degrees are to be avoided unless there is a necessity for them, as where the health or the habits require such treatment. The First Degree, being the beginning of a wrong direction that is harmless in itself, it is to be avoided unless for medical or moral purposes.

5. Where children are vicious and cannot be corrected in any other way, then hypnotic suggestion is permissible, provided the same results are not obtainable in natural sleep suggestions. The latter require the presence at night in the house of the operator who ought to be the parent; but so few parents are magnetic that suggestion would not have effect, and for this reason the doctor is consulted. Ordinary badness in children, the kind that is sup-

posed to wear itself out as age and discretion are gained, should never be the cause of hypnotic experiments; but natural sleep suggestions are good at all time if done properly and with right motives. A boy of ten years to whom arithmetic is almost an unknown quantity, has recently been brought to understand it and to take the place at the head of his class by natural sleep suggestions made by his mother, who has been a recent student of magnetism. Another woman says: "I shape each day in advance the work and the character of my two children by having a heart to heart talk with them each evening just as they are falling asleep. They go into slumberland hearing my voice. The effect on their lives is wonderful. They are healthier and nobler for it."—This kind of influence is not only safe and grand, but it even schools the young lives against all evil tendencies, and makes them proof from temptation. Do you know that mothers have been exerting such a wholesome influence for thousands of years? They may not have become acquainted with the physiological law and the psychic power of evening talks with their little ones; but to catch them as they are entering slumberland is the secret, and, while mothers do not know why, some of them know how they have shaped the lives of their children for becoming great and good men and women. We believe that the whole history of mankind could be changed by this one method, begun at any age with the boys and girls, even when they are a year or two years, or at any time after that, and continued as long as mothers and fathers have access to the bedrooms of their children. In that period of special temptation, in the years between thirteen and eighteen, then a tremendous amount of practical good may be accomplished. The conclusion is therefore made that natural sleep suggestions are always wholesome, and are a step in the right direction.

6. Suggestions made in the First Degree, which is lethargy, are adopted afterwards if they coincide with the easy drift of the desires of the patient. They could not lead to absolute obedience as in the high degree of hypnotism, but there is a finely strung network or influence that hangs over the individual for some time afterwards. All hypnotism ought to be confined to that degree.

7. Inasmuch as the First Degree is one of full consciousness, and as it is also a well proved fact that continual suggestion pressed home with magnetism behind it is sure to batter down all opposition, this stage of mildly active hypnotism is most dangerous when

many persons have acquired the art, as they are now doing all over the world. We know of lawyers who study both magnetism and hypnotism for the remarkable powers they have acquired in using the two agencies; and yet they have never yet attempted to put anyone into an unconscious hypnotic sleep. "It would not do," is the reason assigned by one of them.—The safety from suspicion rests in the fact that the First Degree does not interfere with the consciousness of the individual. He is willing to swear that he was not under hypnotic control. No man or woman believes that any hypnotism has been used when the stage does not proceed beyond the lethargy. This makes it safe for those who use it and dangerous for those on whom it is used. In his experiments to test these powers a certain man studied and practiced several professions at one time; and tried jury cases. In a case before a high court with a jury of twelve average men, he succeeded in bringing every one of the twelve men into the First Degree, and would have had two of them more deeply hypnotized had he not made special efforts to avoid that result. In another case in a court miles away, he again had twelve men in the First Degree, and proved the fact after the adjournment of the term, when he met all twelve men with two experts in medical treatment, at a social dinner held to celebrate their acquaintance which had begun only a few weeks before. Traveling to the West he tried scores of cases with a victory in each one, as in the East, and had some wild and uncouth jurymen to address in one of the courts where he appeared. He was also a prosecutor and succeeded in convicting liquor dealers in a county where the sentiment was in favor of selling alcoholic drinks, and it was the first conviction of the kind ever obtained there.

We have seen juries that were in the state of lethargy from the power of lawyers who were both magnetic and hypnotic experts. In the progress of a trial lasting one or more days, it is not to be wondered at that this influence is successfully wielded, and decisions are won unjustly. Those of our students who wish to study this phase of the danger from this art, should spend a whole term at some great court where a variety of cases will be tried; not one or two very long ones; but a number of average length. The magnetic lawyer will sooner or later be found, and you will not mistake who he is. Some courts have a number of magnetic attorneys who try cases. But magnetism in the open and in the fair trial depends more on the force of great ideas and proved facts than on the

hallucinations of theory and argument that the hypnotic-magnetic lawyers make use of. Rufus Choate was one of the latter. So was Patrick Henry, except that he was nine-tenths magnetic and one-tenth hypnotic.

The danger of miscarriage of justice may be averted by the power of judges to set aside the verdicts; but judges themselves should study how to protect themselves against the influence of lawyers in this line. In nearly all the cities, and in most towns, the petty magistrates who sit as judges in trials are easily made the prey of the magnetic-hypnotic lawyer; and they assert themselves over the fledglings whom they can impress with the due awe and dignity of the "bench."

Women come under the same double influence when wielded by men who please them, and by other women who command them. A nervous woman of any age, but generally between fourteen and twenty, will become the easy victim of men who have this double power. There have been cases where women have been fascinated by the man or his position or his money. What is called auto-suggestion, which is so common now-a-days, is only the lethargy that has been inspired by superior individuals in the use of this power. If a man makes a statement to such a person it may be received and acted upon, and the effect is attributed to auto-suggestion, or self-convincing; but in fact it is aroused and put in motion by the superior influence. There is ample authority for the historical view of Aaron Burr which makes him a man of such fascinating manner that women fell before him as he approached. He knew no failure in his ceaseless conquests over the sex. But he was brilliant, he was of fine ways, he had been elected to the office of Vice-president of the United States, and had been tied in the vote for President; and his fame preceded him in exaggerated measure wherever he went. No wonder then that women, awaiting his coming, should be dazed into lethargy when he showed them some special attention. It is not a mere joke, but a fact, that the uniform of a soldier placed on a rowdy whom no one would admit willingly into the kitchen, or back yard even, has turned the heads of servant girls. These are undue influences that prey on the will of a person.

The fault is more in the weakness of people who are put into the lethargy, than in those who seek to sway them; and the cure is to fortify the mind against all such influences by the method to be taught in the next cycle.

TENTH CYCLE

PREVENTION OF HYPNOTISM

AGAINST the fixed design
And evil purpose planned
To reap unworthy gain
Or wrong advantage take
There is a wall of steel
That every mind may build.

SINCE this is an age of hypnotism, it is important that every person should learn how to avoid the hypnotic influences of others. It has been seen that the power may be exerted in several degrees, the first of which does not make itself manifest to those who are thus controlled. The sound of the voice of another person, aided by magnetic energy, often too subtle to be recognized, may induce sleep; and the juror or the church-goer who sits slumbering before the address of the speaker, may or may not be in one of the early stages of hypnotism.

There are several methods by which this power may be warded off, and they will be described in the order of their importance. It will be noticed by one who has carefully studied the preceding cycles, that all these methods fall into the better habits of life; and they are thus worth cultivating for themselves alone. They make a man and a woman better in every way, inculcate character, build up a good presence, and give many advantages. It is also to be noted that these methods are such as will materially aid the person who seeks to become a successful and expert operator either in magnetism or hypnotism.

PHYSICAL DEFENSES.

The body itself is a help to the operator.

In the methods of inducing sleep as set forth in the preceding cycles, advantage was taken of the lack of poise in the subject. Here is a good general rule:

When the body is so nearly out of poise that the least tendency to become drowsy, no matter how slight, will throw it forward or back, then the belief is quickly captured, or the loss of support is gained, which are the starting points with hypnotists.

In the Psychic in the Eighth Cycle, the subject is placed so that the "boundary" will be lost either forward or backward. If the former, then the weight is on the front of the feet; if the latter, then the weight is on the heels. When the weight is far forward, the attempt to raise the arms will cause a loss of balance and it will be necessary for the operator to catch the falling subject. When the weight is on the heels and the arms are raised to the mantel, and lowered, the weight is sure to be carried back of the base of support and the operator will be obliged to catch the falling subject.

In verbal suggestion and other methods, the subject lies down on a lounge or reclines; both positions being favorable to sleep, and a sleepy condition is all that is sought.

It would naturally follow that the opposite of these positions is necessary to defend against the hypnotic power; and this is always true. The firmer one stands, and the better poise is maintained both in standing and sitting, the less influence can be exerted over the individual. It has been truly said that no person has received either self-suggestion, auto-suggestion, or the induction of sleep through crystal-gazing, or in any other way, when the poise is maintained. The mind is alert with the body.

A well-known and very successful jury lawyer says that he watches every move made by each juror at all times when he is speaking to them; and if one falls backward to rest, it indicates either lethargy, as in the First Degree of hypnotism, or else natural sleep from being tired. He seeks to prevent the latter condition. "But," says he, "when a juror leans the least forward, he is mine. From that moment he is favorable to my cause and never deserts it."

This may be taken as a very safe rule, unless the man is deaf. A full bench, listening to the arguments on legal points in a case on appeal, all leaned forward when a great lawyer was arguing. But one was a trifle hard of hearing. The others were all won over by the presentation of the case. The other judge was opposed. The rule seems therefore to be that, when a listener leans forward, not to get better advantage in hearing, but because of interest, victory is at hand. It is not even the First Degree of hypnotism, but it is a leaning in that direction.

You will never hypnotize a man or woman who does not lean out of poise.

The muscles of the mouth are also indicators of the creeping on of the influence. When left to themselves, these muscles begin to relax if there is hypnotic slumber or drowsiness at hand. Of course they can be made to shut tightly and remain so. But they fall slightly apart under the approach of drowsiness. This you have noticed in natural sleep; and all kinds are founded on the same physical traits. No person goes to sleep with the teeth shut tightly together. There are degrees of relaxation in the mouth muscles:

1. The teeth separate a little, but the lips remain together.

2. The teeth separate, but the lips are almost together; the mouth inside being wider open than at the outside. This is a sure sign of the creeping on of drowsiness.

3. The teeth and lips open about the same space together. There is greater drowsiness.

4. The whole mouth opens quite wide.

5. The lower jaw drops, through sheer relaxation. This is only a degree beyond the last.

In seeking to produce the state of hypnotic lethargy, which is the slightest of all, the separation of the teeth is the sign of success. This may be discerned by studying the muscles of the face. The fact that the lips still touch each other is evidence of the struggle on the part of the subject to keep out of reach of the approaching drowsiness.

The third indication of the coming on of such influence is in the fact that the vital organs lose their tenseness. The contents of the chest are held with power in an upward position when the individual is highly vitalized; and one who is highly vitalized can never be hypnotized.

Before trying to understand what is meant here, take a standing position and note the placement of the contents of the chest as shown by the shape of the body. Then acquire the following gradations of change:

1. Keep the mind on the contents of the chest and raise them with the chest frame without raising the shoulders. The latter should never be elevated.

2. Now note that, if properly done, the raising of the chest and its contents will cause the abdomen to come inward and thus remove its bulging attitude.

3. Slightly lower the chest and contents.

4. Lower them still more, but not quite down.

5. Lower them still more, but not quite down.

6. Let them drop as low as they will, and note the fact that the abdomen is bulging forward, dumpy and squatty in shape.

The first position is that which is employed by magnetic and highly vitalized persons; the last by those who are easy subjects to hypnotism. In fact, a raised and well-shaped chest, with vital organs held up tensed, is a complete barrier to hypnotic sleep, and we challenge any operator to carry on his degrees while this state is maintained. He cannot even produce lethargy, which is the starting point.

We sum up the Physical Defense as follows:

a. Maintain poise.

b. Keep the jaws firmly together.

c. Carry the vital organs and the chest high, with the shoulders low, or solidly down.

The latter position brings the vital organs together in the firmest possible condition, and makes that part of the body compact, which is not the state when one is subject to the influence of hypnotism.

Languid habits make the mind drowsy.

Poise must at all times seek to escape the leaning or reclining positions in the presence of other persons.

Do not lie down.

Do not lean back in an easy chair.

Do not sit or stand so that the body may sway sideways, or forward, or backward.

Poise is perfect when the center of the head is directly over the center of the neck; when the center of the neck is directly over the center of the chest; when the center of the chest is directly over the center of the waist; and when the center of the waist is directly over the middle of the foot that sustains the weight, which should not be placed on both feet. Practice will enable you to recognize these several centers of the body. Try them frequently.

Do not be in a hurry.

The above rules apply only to those who wish to be on the defensive; others may break them if they so desire. But the true woman or man of good bearing, good presence, and fine culture will not break them very frequently. A smoothness and naturalness will soon follow their adoption, so that they become an easy habit.

NERVOUS DEFENSES.

Having presented the Physical Defenses, we will not describe those that relate to the condition of the nervous system. A languid, nervous person is very easily hypnotized. A smart, bright, active and well-poised nervous person is the hardest of all subjects to hypnotize. Both may be emotional; and this accounts for the fact that some experts claim that emotional people do not readily succumb, while others find them the most susceptible of all classes. It depends on the physical conditions that accompany the nervous state.

The successful men and women of this world are those who are high strung nervously and yet cool and calm under great stress and excitement. In order to acquire the best nervous defense, it is necessary to study the effect of excitement on the nerves. Do you jump at sounds you hear? If so, you will be classed with the weak.

Do you turn pale under disappointment?

Do you tremble when frightened, and what degree of power does any alarm have over you?

When you are pleased, do you show it excessively?

When you are sad, do you become gloomy?

Do you laugh immoderately, and weep on slight provocation?

When you laugh or call, does your voice run high in pitch?

Are you afraid to be alone in the dark?

Are you afraid to remain alone in a house at night even with the lights turned on?

Does bad news depress you very easily?

Are you demonstrative?

Are you afraid of a mouse, snake, or spider except when in actual danger from them? Would the sight of such things tend to lower your vitality or alarm you?

If you were to hear the cry of fire in a crowded theater or hall, would you try to run out on mere impulse? Would you be able to hold your judgment above your fright, and prevent a stampede by seeking to allay others who might lose their heads at the same time?

If some person had done a terrible wrong, and you were vexed by the outrage committed by the courts in delays over technical points, would you nevertheless be able to resist the influence of the mobs, and instead of helping to take the law in your own hands, would you allow it to take its course?

If a criminal were caught red-handed and you knew that he deserved summary justice, instead of being held in custody at the expense of the public, would you nevertheless be able to restrain your feelings and let law and order prevail?

If a demagogue were to make a speech or otherwise seek to set your prejudices afire by exciting tales of wrongs, appealing to your most sacred impulses, such as love of home and of ties of blood, could you calmly subdue any emotions of hatred that he had aroused?

Are you proof against the passions of prejudice of all kinds, or does it make your blood boil to hear of certain things that you know are not right?

Are your appetites and cravings stronger than your will power? Or are you one who thinks that temptations may be held in check at any time, only you do not wish to so hold them?

What is the strongest habit you have that is injurious to you either physically or morally? And what power have you recently exercised over that habit?

When night comes and you have nothing special to do, are you bored by the dullness of things, and do you fret or squirm under the difficulty of keeping yourself busy or entertained? And do you wander out to find some companions to amuse you or in whose society you can find more attractions than at home? Or have you the inherent power to spend the evening usefully either by yourself or with your family?

These are some of the questions that will determine to what extent you are swayed by restless nerves. Weariness, fatigue, inability to adapt yourself to the calmer conditions of life, all indicate the emotional person, and that is the one who is the first subject of the hypnotic power.

We have known of men and women who have actually had the ability to throw off all these weaknesses, and to fight down the types of emotional nervousness. They have trained themselves to remain calm under great stress. They have sought the things that will alarm and excite them, and have remained unperturbed by them.

Little things show the emotional nature. A business man who had made a fortune by his shrewdness, fell in a faint at the sight of the blood caused by the vaccination of his arm. We were with him at the time, and we declared that this keen man who seemed so much stronger than most of his fellow beings, was a natural subject of hypnotism. And so he was, as he fell into a deep sleep on the

first trial. We afterwards learned at his home that he had been very emotional for years.

If you belong to such class, the first thing to do is to practice the physical defenses of this cycle, in connection with a thorough study of magnetism, both physical and ethereal.

The next thing is to be constantly exposing yourself to excitement and disturbing causes, and to remain calm and cool-headed all through them. But some of the fault is in your proneness to give way to your temper or your irritability.

All emotional persons have two traits that are very pronounced:

a. Temper.

b. Irritability.

Temper is getting mad when someone is around, or else flying into a rage under great or slight provocation when you are alone.

Irritability is giving way to small causes. Are you irritable?

When you try to dress in the morning and some slight thing goes wrong, do you use language or throw things?

If you are a man, and in a hurry to get dressed, and every minute is valuable, what do you say or do when your collar button, a small affair, jumps out of your fingers, drops to the floor, rolls under the small place beneath a piece of heavy furniture and cannot be got under control again until you move the furniture, get down on your knees on the hard floor or rough carpet and feel for it while the blood rushes to your head?

What do you say when something is missing from an important garment which you have just put on; possibly an undershirt that was tight while you were moist with perspiration, and which would not go on until you had used more force than persuasion; but which, after being on, was found to be useless for lack of buttons?

If you have an invitation to a wedding where your presence is to give others as well as yourself some satisfaction, and for which you have planned for some time, what do you say when, with not a minute to waste, you find that your bosom shirts have not come in from the wash and that you have none to wear?

When you are dressing in the morning, and some little thing is lacking, or something buttons hard or there is a hitch in this, that or the other matter, you generallly talk aloud about it, and sometimes have been known to throw things about in a spell of irritability. Do you know that such habits grow on you and make you weak in nerves.

The cure for this evil, called irritability, is to study it, to be able to recognize it at all times, never to give way to it, and at length to be able to invite the very causes that have held you in slavery for years. Let things happen wrong. Let every bad influence that ordinarily has wrought you up to a mean state of temper, come freely, and then snap your fingers at it.

The way to conquer temper and irritability is to face them often and to smile calmly at them. Be tempted. Be tested. Conquer.

MENTAL DEFENSES.

People who are to become easy prey to the hypnotist are those who are quick to believe. It is to capture belief that the operator will put his subject in a position from which he will soon lose his balance and therefore be assured that there is a real power at work over him. It is by some kind of trickery that smart minds are caught. Then they believe in the influence and are mastered.

One operator, a doctor who had been successful in many cases, had a slight trembling of his hand when a business man came to him; and the latter, although desirous of being hypnotized, was not carried even into lethargy. The slight tremble of the hand in making the passes caught his attention, and the subject said, "You have no power to put me to sleep. I will go to another. You may be successful with others but I am not susceptible to you." All this was a mistake. The doctor made another appointment, and, after a long trial, conquered this doubting patient.

The disbelief had been overcome, but it took a struggle. The physician, in relating this experience, said that he made up his mind that he would convince the man, and he showed considerable resentment at the suggestion that, because his hand was not steady, he had no power over him. His earnestness served to reclaim the belief.

But there must be belief on the part of all new patients, except the few that are controlled against their wills. The refusal to believe must be overcome. Many are frightened into hypnotism because they believe the operator can control them, and they are afraid he will in fact put them to sleep without their consent. This belief is sometimes captured by seeing others controlled before hand.

It may be willing, or may be forced, or may be the result of fear after evidence.

Belief does the whole work sometimes.

An expert said to a woman, "To-morrow evening at seven o'clock I will hypnotize you." He forgot all about it, but the woman could not think of anything else; and, when the time arrived, she fell into the hypnotic sleep and so remained until it passed off naturally. Her belief did all the work. There are thousands of known cases where some form of belief has led to what is called auto-suggestion, one of the most common experiences in human life.

Belief is a habit.

It is also a temperament. It can be cultivated at will, reduced at will, or wholly overcome. A business man who had inherited wealth and who had lost much of it by placing too much confidence in his fellow beings, adopted at length the motto: "Never regard any person as honest until he has been proved honest." This rule reversed his fortune, and after that he made money instead of losing it.

Do not believe anything you hear in gossip or in possibly biased statements.

Do not believe anything you read in papers or in any channel of gossip, news or biased literature.

These are the two precepts that will train your mind against its faulty habit. They seem on their face to be harsh rules; but they are relative only. Start with non-belief. Before you accept any statement, put your mind through the process of examination; and, when you find something that you are ready to accept, then act; but let every process of your thinking start with unbelief and the exercise of judgment. You see that it is necessary, in order to become of the judicial temperament, to start by refusing to believe anything you hear or read.

These rules are exemplified by judges of courts before whom many great cases, civil and criminal, come to be tried. The judges have of course read all about them; but, if the trials are jury waived, then they must be heard and decided by the judges alone. What would you think of a judge who, in reply to a query, said that he believed one side or the other was in the right, that he had read the papers and had believed what he read? He certainly would be both biased and unfit for the work of deciding the case on its merits as developed in the trial itself, rather than in the papers or by gossip.

Men who are drawn to sit as jurors have for the most part read all about the case in the papers and have discussed its merits. If they have expressed or formed an opinion, they are not allowed to sit in the trial, for justice demands that only the sworn testimony of honest witnesses shall govern the decision. There are always a few men who have heard, talked and read about the case, but who have never come to a conclusion which side was in the right; and they, if honest, are qualified to sit in judgment. They have not believed what they have read. A well-known judge says that he never makes up his mind from what he hears or what he reads in papers, as they are the two sources of gossip.

What you need is a judicial mind, and this is the mind that is open to proof, to judgment, to decision after hearing both sides, and that is free to come to a conclusion by its own processes. This is the kind of mind that will make you a very good judge of court.

There are clever and great geniuses sitting as judges to-day; some, not all of them. The hypnotized judge is the one who will allow lawyers to drag out a trial, and who sees technicalities on every hand. The genius is able to make a case move fast and to strip it of its technicalities.

One of the greatest geniuses on the bench to-day, in a trial where a patent medicine advertisement was introduced, said: "Here are claims set forth in this advertisement that some people believe. It seems to me that the mind must be warped to credit any part of such claims. But there is no accounting for the credulity of humanity." This is true; there is no accounting for the credulity of humanity.

A professor of the highest attainment in one of the greatest universities in this country, recently said to his class: "Young gentlemen, you read the papers. But do you believe them? Some news articles are, on the face, believable, and notably those where the papers have no opportunity for making them readable, by which I mean entertaining. It is an excellent rule to adopt, to sit in judgment on everything you see in the papers, and on all you hear. Come to such matter with an open mind, and yet made up, and so leave it. You will be better for it, and your minds will not have trailed in the dirt of sensation and gossip."

This was another way of saying, do not believe what you hear and read until you have tried the statements, heard both sides, and come to a verdict one way or the other.

The short of it is, do not carry around with you the belief habit.

Simply learn not to believe anything you read, unless you can pass judgment on it after hearing both sides.

Acquire the judicial mind and temperament. It will become a fixed habit in time if you adopt it daily.

All sorts of statements are made to you every day, many intended to warp your mind, appeal to your prejudices, and lead you at the will of the speaker or writer. As it is rarely ever necessary to believe what is said against another person, either in the papers or by gossip, it is the best of all rules, NEVER TO BELIEVE ANY PAPER OR PERSON THAT SPEAKS ILL OF ANOTHER.

As all papers make their living in part by speaking ill of others, especially public men who are untried by courts, and as almost every human being gets his or her chief means of delight by speaking ill of somebody, you see that you now have here the greatest test of your power to *not believe;* but to cultivate a judicial mind.

When you wish to steel your mind against the influence of another person, say: "I do not believe you."

When any person claims to be able to hypnotize you say: "I do not believe you."

Acquire the "do not believe" habit.

Speak your disbelief mentally, not openly. Say it only to yourself.

When a person is to be made a subject of control for the first time, something is done to make him believe in the power. He is also told to relax his body as much as possible. If he remains unrelaxed, and it is worth while, then steps are taken to have him learn how to relax. At the same time he is made to relax his mind, or empty it, at the suggestion of the operator. The two processes go together. This emptying of the mind is called abstraction by some, and concentration by others. If you think of only one thing at a time, you empty your mind of everything else at the same time. This is nearly the whole victory.

In believing what you hear or read in the papers, you concentrate your mind on the one-sided statement that is made there; and this is belief. To accept the truth of one thing, is to close out the mind. For this reason the hypnotist seeks to have you think either of nothing or of the fact that he is to control you. If he can make you think of nothing, it will open the way to believe in him. The reason, therefore, why you should empty your mind is to get it in condi-

tion to the more readily believe in his power or his suggestions. The latter comes from the realm of the Other Mind, and the only purpose is to side-track the conscious mind for the purpose.

There are several ways in which you can be induced to empty your mind, and these will be made the basis of another very important cycle. Abstraction is not only a habit, but a power, and can be assumed at will; for it is only during the few seconds or moments of abstraction of mind that telepathy can enter. This is a whole science and art in itself.

But when you fear the influence of another person, never allow your mind to become abstracted unless you have it under rein and are sure of that fact. And never allow any part of your body to become devitalized, except for the definite motive of making practical use of that condition.

AVOID FADS AND CULTS.

This is an age of hypnotism, and it is also an age of fads and cults. Show us a man or woman who can be led outside the usual normal beliefs, and we will show you the most ready subject for the power of the hypnotist. It cannot be doubted that fads and cults collect together people from all classes, from the richest to the poorest, and include some persons of high intellectual standing, although the latter are extremely rare in proportion to the greater numbers that are of the opposite class. William McKinley, President of the United States, was a man of the highest intellectual endowments and great powers in every department of his being; yet he was normal in his religious habits, and stands as a type of the best in everything. A fad or a cult would not have claimed him. He was normal in all his beliefs.

The fact that fads and cults draw in a few rich men with the general rabble is due to the agency of hypnotism. We recently saw one thousand followers of a religious cult in a hall. Their faces and eyes were conclusive proof of the reason why they were in that following. Every one of them could have been hypnotized in a short time. There was not one in the collection who would have been able to resist the power. That cult sweeps through city and town and will keep on adding numbers until every person who is an easy subject to hypnotic suggestion is drawn into the belief.

The same has been true of all the abnormal uprisings.

There are so many susceptible men and women at large in every community, and they are destined to join the fads and cults. In-

asmuch as this is an age of increasing hypnotism, it is more than likely that there will be greater additions to all the fixed fads and cults, and the coming into existence of other isms, until the end is reached. There will not be an end until people are trained to resist beliefs, and to join the "I DON'T BELIEVE" class.

In the waiting rooms and large consulting rooms of institutions devoted to the practice of hypnotism for curative purposes, the newcomers are made to sit where they can see others being hypnotized, and this so convinces them that they, too, are ready to fall into the same influence on the mere suggestion. It is in exactly this same way that followers are added to cults. They are shown what the power is over others. They see what they are told are proofs. There is no fad or cult that cannot effect cures in some cases; and remarkable cures in a few; but they must be of the class of cases that can be cured by hypnotism as has been shown in the earlier cycles of this book. What hypnotism cannot cure, cannot be cured by any form of faith, mental healing, science or other thing.

The whole matter is locked up in that one statement.

There are men who will pay a million dollars for any case that can be given quicker relief, better relief, or more permanent cure by any faith, science, mental healing, or other thing, than can be got through hypnotism. No matter under what name it is done, it is always accomplished through hypnotic suggestion and hypnotic belief. There is no other way.

Think it over. Study cases and human nature. Analyze every thing that comes before your mind in this line of investigation; and you will see where the truth is, and you will agree that there is in this world a power to do great things, but it is lodged in hypnotism, from the non-conscious stage to the deepest form of control. While it is true that every person who follows a fad or a cult, can be hypnotized, it is not always true that every person who can be hypnotized becomes a follower of a fad or a cult.

Be normal.

Do not allow yourself to be drawn out of the direct line of truth and right.

NATURAL SLEEP SUGGESTIONS.

These have been taught in the Fourth Cycle. They are useful now under the present theme in two ways:

1. If you are not yet a subject, but feel inclined toward the power of another person.

2. If you are already a subject and wish to be relieved of the influence that is being exerted toward you.

The following practice has never failed to bring sure, speedy and permanent relief.

Secure the friendship of some person who is magnetic, in case you do not possess the power of magnetism yourself.

Arrange for that person, always one of the same sex, to be with you at night when you are falling asleep. Arrange also to arise two hours earlier in the day than that person; as you should be at least two hours sleepier than your helper.

When you have taken these precautions, then go to bed for the night and fall asleep. Your helper is to make any of the following suggestions, and repeat them for one or two hours, with the intensity of a low, but monotonous, voice; assuming that you have not yet been hypnotized:

"You will awake to-morrow and be stronger than any person who seeks to hypnotize you."

"When you awake to-morrow you will not be under the influence of any person."

"You will awake to-morrow and know that no person is able to exert any influence over you."

"You will awake to-morrow full of life and power and strength."

These and kindred suggestions will so change the mental make-up that you will marvel at it. The same trial should be made for several nights, as the process is not by any means as fast as under direct hypnotic control. But it is sure and will repay all the trouble it causes.

If you have already been hypnotized, and wish to be made proof against further control by the same person or others, then an appeal must be made to the Other Mind as in the case just cited. It is always an appeal to the Other Mind. The same arrangements for night suggestions are to be made, but the suggestions themselves are to change in their wording, and should be somewhat as follows:

"You have been under hypnotic control of Mr. ——, but when you meet him again you will find that he has no further power over you."

"You will meet Mr. —— and will be able to resist his efforts to put you to sleep."

"When you wake up to-morrow and every day, you will be stronger than any other person who seeks to put you to sleep."

"Mr. —— has no longer any power over you. This you will know when you wake up to-morrow and every day as long as you live."

In the case of one who has been under the influence of another and who wishes to be relieved by hypnotic suggestion, as has been done many times by all the experts, the process is to be put to sleep by any physician in whom you have confidence, and let him suggest to you that when you wake up you will never be hypnotized again by that person, naming him. It is not an uncommon practice for one hypnotist to make his subject proof against the power of any other operator, no matter how skillful the latter. Some claim is made that a hypnotist can make his own patient immune against himself, and there have been published accounts to this effect; but we do not think the proof is complete yet. A doctor told us that he had done this twice with success. Others have written of the same thing. The future will decide the question better than it has been settled so far.

All the foregoing defenses assume that you are not a student of magnetism. If you are such a student, you will have occasion only to employ self-suggestion as taught in the Fifth Cycle of this book. The statements are to be made as therein directed, but to refer always to the period of wakefulness on each coming day and every future day. A few repetitions for four or five nights will complete the practice in this line, and will be absolutely effective.

ELEVENTH CYCLE

DEVITALIZING THE BODY

WHEN steeds run wild at will
Uncurbed from day to day
They should be put to rest
And taught the wholesome truth
That errant force is lost
Unless it be controlled.

ONE of the most important acquisitions in any form of culture is the ability at will to take all affirmative life out of the body. This does not include the lowering of the respiration or the lessening of the heartbeats, or any similar exercises and practices, which are decidedly dangerous. Natural devitalization is both wholesome and necessary in the life of every man and woman. On the other hand the cultivation of the appearances of death are silly and serve no useful purpose.

The true definition of devitalization is the taking of the waking vitality out of the body.

There is the vitality of wakefulness.

And there is the vitality of sleep.

In sleep the conscious mind is supposed to be absent.

Telepathy and hypnotism are related at every step of the way; not because one is necessary for the other, but because both put the conscious mind aside and both appeal to the Other Mind in whole or in part according to the degree of change effected.

Whatever puts aside the conscious mind is opening the way for the advent of the Other Mind if there is activity of any kind present.

If you have ever been where people were being hypnotized, you will always recall the request, "Relax, please." Then there is the other request, "Try to think of nothing." The meaning of the

requests are to devitalize both body and mind. These are the conditions which you will find present in hypnotism in its first steps, and in sleep also. A very good illustration of what is occurring in the muscles of the body under devitalization, is seen when a man becomes sleepy. His head is held up in position that is almost vertical during the time he is awake; but just as soon as he begins to fall into a slight drowse, the muscles of the neck relax, then a semi-consciousness calls them into place again, the head becomes erect, then sleepy feelings follow a little more deeply, the muscles of the neck relax, the head pitches forward, and sometimes is jerked down on the chest so hard that the sleeper wakes up, looks ashamed, and stays awake, especially if he is in church.

This is the devitalization of sleep.

The muscles of the mouth cause the teeth to separate so that there is a space between them, while in the early stages of sleep the lips remain together. Here again we have the same conditions as in hypnosis. If the person is sitting, the arms and upper part of the body will relax and lose the affirmative life that is necessary for activity during wakefulness. If in a lying position the whole body will relax.

A person who is fainting will lose the affirmative life, first at the neck muscles, at the mouth, at the arms, at the waist, at the hips, at the knees, and at the ankles. When lost at the neck, the head falls forward. When lost at the waist, the torso is allowed to pitch to one side. When lost at the knees the body staggers. When lost at the ankles, there is a fall. These degrees follow each other in quick succession in case of a dead faint; otherwise they come and are arrested at some part of the change. The feeling of the knees giving way will take the courage out of a person who is trying to stand, but if there is enough strength left for an effort at resistance, the body will stagger and not fall.

No person who is standing and who wishes to devitalize for any definite purpose, need take the affirmative life out of the whole body. For the uses of telepathy, all that is required is that the body lose its affirmative life in the region of the mind and the vital organs; and this distinction is important.

Telepathy deals with both thought and feeling.

What your friend or companion thinks, is what you often want to know. But you would at times like to be aware of what he feels also. The seat of the mind is in the head; but not exclusively

so, for where there is a ganglionic cell, there is mind, and the ganglionic cells are scattered where the nerves have their centers. They are most abundant in the head; but prevail in other parts of the body, notably in the torso, or that part above the waist and below the head. In these regions then will be found the mental zones.

In the torso are found also the vital organs. Magnetism is a power that has its greatest mass in the torso in the region of the vital organs. Telepathy has its greatest zone in the head, when confined to thought; and in head and torso when related to feeling.

Hypnotism opens the way to telepathy.

Out of every hundred of the trance mediums, one may be genuine in part; and perhaps out of every thousand there may be one who is actually endowed with true telepathy; which is the ability to transfer from the Other Mind to the conscious mind of a listener, some of the knowledge that the former contains. Everybody would be a trance medium if they could enter the hypnotic state at will, open up the Other Mind and connect it with the human voice or the writing hand.

The Other Mind in every human being has the knowledge. Of this there is no doubt. But it stays where it is. There is a big wall between the two minds, and the knowledge that is ever-present in one is hardly ever brought through the wall into the other. It seems that the two minds cannot get into the open at the same time. When one train comes along on the same track, the other has to go to one side.

The trance medium is evidence of these facts.

We do not know how many there are in the world who are genuine and powerful in their gifts. It is only guess work to say what the proportion is between the latter and those who are frauds. Some who are fakes are yet partly endowed with a feeble power, and the rest of their work is imagination and pretense, accompanied by some shrewd guessing. So they make their living.

But assuming that one or two are to be found in a large number who are both genuine and able, we find that they have no consciousness of what is going on. They go in the trance, make some reports in voice or writing, wake up, and not even the trace of a dream remains. Some regrettable facts have to be faced:

1. In the trance they are subject to the very imperfect workings of the Other Mind.

2. The conscious mind is wholly suppressed, gone away, side-tracked, and abstracted.

3. The Other Mind has all the knowledge, but of what use is it to a working mind that has been side-tracked?

4. The Other Mind gives up little or nothing of its real knowledge, because it has no proper stimulant or exciting cause for revealing one-millionth of one per cent. of what it knows.

In passing into the trance the medium is self-hypnotized. She discovered this power many years before, we will assume, and it came to her by accident. She thought she was especially gifted and so she has nursed and cared for it in order to gain a living by its use. That some of the frauds are in part sincere may be seen from a recent instance where such a medium, fearing to lose her power, refused to change her diet. Yet she did not have any actual ability beyond a flash here and there of telepathic power which she did not know how to develop.

The trance medium is merely a self-hypnotized person who, if genuine, is unable to transfer knowledge from the Other Mind to the conscious mind, but who can impart bits of stray sights or shadows of facts to others who are present, or to paper in writing. The same is true of the clairvoyant. It has been claimed that hypnotism develops clairvoyancy in subjects who are in the Sixth Degree. The only instances we have any reliable proof of, are those that arise when a magnetic person willingly becomes a subject and is carried into the Sixth Degree, and then used by others who know how to tap the great fund of knowledge that is so close at hand. But it is not true that all or even many persons can be made clairvoyant by being hypnotized. Some can be so developed who never possess the power otherwise, and who did not dream of having it at all until hypnotized.

The point at hand is the fact that steps into hypnotism may be steps at the same time into telepathy; and that telepathy is allied to hypnotism all along the course of development.

It is important, as we now plunge into deeper waters, not to lose sight of the fact that there are four functions and conditions that are all connected in methods of induction and use:

1. Hypnotism, with its trance and clairvoyance.
2. Telepathy, in trance, clairvoyance, sleep, or waking.
3. Natural sleep.
4. Devitalized wakefulness.

These are allied in one way or another, and all may be employed for the same ends when the conditions favor such use.

It will be seen that devitalization must be the forerunner of the first three; and the question is now to be asked, Will not devitalized wakefulness invite all three?

In the beginning of this investigation, let us see if devitalized wakefulness will or can be used to invite sleep. It is well known that all persons, before they fall asleep either by day or night, must have devitalized the body and mind; that is, the body must relax thoroughly, and the mind must become empty. These conditions come on as the approach of slumber is felt, and nature does the work in most instances. But you will not sleep if you think too much or too hard or too fast; for ideas in the mind that are active enough to keep that organ from devitalizing, will stand in the way of slumber. Nor will you fall asleep if you hold the muscles of the neck rigid. Set these neck muscles hard and they will stop all approach of slumber. It is here that the first step in devitalizing begins and it is here that it may be cut off or encouraged.

Almost every doctor knows that sleep can be induced at any time of the day or night, right in the midst of the most active thinking, if the neck, chest and waist muscles, as well as the arms and hands, can be devitalized, and the mind emptied by concentration on one idea that has no importance, but that is interesting enough to hold the attention away from the main line of thought.

Herein lies the greatest physiological fact associated with human life.

Many hard-worked men are able to take sleep when they wish, either day or night, by adopting this double-devitalization. It has been done countless times by professional men. One of the greatest of all the physicians in America trained himself to devitalize both the mind and body, and thus to catch a few minutes of sleep between cases. A number of others have done the same thing after learning of his case which has been described before in our works. The man who works with his brain is not able to sleep at a fixed time at night, and the tendency is for him to lie awake many hours. Clerks who have much to do with figures in business, often have this same trouble, known as insomnia. Clergymen, lawyers, bankers, and all classes of sedentary people lose valuable sleep at night, and many suicides have followed such troubles.

Women who are inclined to be emotional, or who worry much, will lie awake through the whole night, and suffer a nervous breakdown in time.

The worst remedy for such a condition is to drug the mind to sleep. It does fearful harms, and makes suicide all the more probable in the long run.

The ability to devitalize mind and body, as will be taught in this and the next cycle, is the only sure remedy for the evil of insomnia. More than that, it enables any person to take sleep and get refreshing rest at any time of the day or night. Thus we see that there is an affirmative answer for the question, Will devitalized wakefulness invite natural sleep? It not only will, but is actually used wherever it can be taught as a remedial agent.

For this reason, if for no other, every man and woman should learn the value of devitalization, and how to acquire it for use at any time and under any circumstances. Some of the benefits and results from this practice will be stated here.

IMMENSE VALUE OF DEVITALIZATION.

1. It brings sleep of a natural and refreshing kind at any time of the day or night.

2. It puts a stop to worry, no matter what the cause.

3. It is a cure and a prevention also of hysteria.

4. It stops all nervousness, restlessness and disorders associated with those conditions.

5. It is the only natural remedy for neurasthenia, or prostration of nervous vitality; and it permits nature to have a chance to rebuild the broken nerves.

6. In such maladies as the grip, neuralgia, colds and the like, it assists in the most important aid to a cure, which is sleep, by making sleep easy to obtain.

7. It throws back upon the vital centers of the mind and body, all the wasting forces, and thus brings, in the reaction, the greatest fund of energy and power, both physical and mental.

8. It takes away the awkward, jerky action of the muscles of the body, and especially of the arms and legs.

9. It is the basis of all grace, ease of movement, self-control and polished manners; and has been taught for that purpose for centuries in the courts of all the civilized world.

Do you know of any other thing that carries so many good qualities as devitalization? You can readily prove them to be true, for it is not difficult to learn the practice. Every effort of the mind and body needs a period of reaction; the reaction for mental work is mental devitalization; and for physical work is physical devitalization.

By the law of nature, everything can be turned around and a reverse proof will be found. Here are some reverses:

1. As the reaction for effort is naturally devitalization, so the latter practice reacts into better and greater effort of mind and body.

2. As natural sleep brings on devitalization, so the latter will brings on natural sleep.

3. As the passing aside of the consicious mind brings on devitalization, so the latter will cause the conscious mind to pass aside, and thus open the way for the presence of the Other Mind.

4. As natural flashes of telepathy, which are so common to-day, are attended by abstraction of mind, so the latter, when practiced as an art, will increase the habits of telepathy.

The foregoing explanations and laws are considered necessary in order to make clear the importance of the present cycle and that which will follow. The specific exercises which will develop the devitalization of the body will now be given:

FIRST EXERCISE.

This is not to be performed regularly, but only at the beginning and whenever the muscles seem to be stiff.

Take a standing position.

Lean forward so that the arms may hang free from the body, and slightly in front.

Rub the hands together until they are quite warm.

Then go through the process of imaginary washing of the hands, twisting and plying them together, each palm pressing over and around each of the forward part of the hands, forcing the fingers into all sorts of shapes.

Then squeeze the fingers in every way; pinch the hands at the palms and at the backs, and treat the wrists in the same way. The purpose is to make the flesh and muscles pliable and springy.

Follow up the arms with opposite hands as far as the shoulders, pounding and squeezing the flesh the whole length, so that all the stiffness may be changed to pliability.

Rub the neck with both hands, and pull at the flesh, then press it in and knead it, until there is no stiffness there. Follow all around the neck in these movements.

Bend the head forward, then backward, then to the right side, then to the left, until it is very flexible. This is done by tipping the head in the various directions.

Project the chin forward and in to the neck; then to the right oblique forward and in to the neck; then to the left oblique forward and in to the neck; repeating many times.

The result of these exercises will be to make good flesh, easy moving muscles, and freedom from stiffness in every part.

Then press the palms of the hands on the chest at the upper parts, forcing the ribs downward and inwards; and repeat many times. Then treat the right and left sides of the chest in the same way; and also the lower parts of the ribs. Follow around to the back with this exercise until there is not a stiff muscle anywhere.

Now bend the body forward, using the waist as a hinge; then backward; then to the right and to the left; repeating many times until all the waist muscles are pliable and flexible.

You will note that, beginning with the fingers and proceeding up the arms to the shoulders, the neck, the chest and the waist, you have been at work on the two great zones of the body that contain the mind and the vital organs, the seats of both realms of devitalization. In order to be in a condition to properly proceed with those movements, you should be willing to make the foregoing movements very thorough. Once done they are all done, and need little or no repeating hereafter; therefore you should take pride in doing them now to the best of your ability. Make the flesh and the muscles as pliable and as flexible as you know how; that is the whole story. Spend hours with each part and you will never regret it. Your future success will be measured largely by your thoroughness at this stage.

SECOND EXERCISE.

Having produced the desired results in the preceding movements you may now begin work with the fingers, which are the nerve terminals. In the hands are nerves that control the third and

fourth fingers and at the same time are connected with the sleep producing functions of the brain. But the whole hand, arm, neck, and torso play valuable parts in the same direction.

Begin with the fingers. Stand as before. Hold the hands down and slightly to the front. Begin slowly to shake the fingers and make them jump about as if they were strings. They must become strings before you are done with them. For some time they will remain stiff and not dangle and swing about when shaken; and it will require time to subdue them.

Shake them forward and back.

Shake them to the right and left.

Shake them in circles to the right and then to the left.

When you have them as limp as shoestrings they will snap against each other on being shaken sidewise.

When the fingers have been conquered, pay similar attention to the whole hand, from the wrists down to the tips; and shake them in the four directions already stated.

Repeat this in connection with the fingers, so that the hands will be flexible and limp.

Then treat the lower arms the same way from the elbow down.

Finally treat the whole arm likewise from the shoulder to the tips of the fingers. The purpose is to make them perfectly limp and flexible.

After the arms have been finished, give attention to shaking the head in a manner as near like it as possible. There will not be much pliability there, but some will be developed.

The next and last of the shaking exercises will be that which is devoted to the torso, or upper half of the body. Think of its being hinged at the waist, and try to shake it as a dog shakes himself when he comes from the pond.

These movements are not to be done in a day. Let time be given to them until you perceive a decided change come over the parts that have been thus treated. You will recognize it without fail, and it is sure to come in time. Be patient and persevere.

There have been so far two sets of exercises along this line:

1. The first set related to pounding and mashing the flesh and muscles to knock all stiffness out.

2. The second set related to making the parts limp and pliable like wet strings.

3. The next set will relate to the local devitalizing of each section.

THIRD EXERCISE.

Begin with the little finger of the left hand. Raise that finger, while the palm of the hand faces downward. Let the finger fall of its own weight. It will be very difficult to do this at first. When you have partly succeeded, do the same with the little finger of the right hand. The finger must always be lifted with the aid of the other hand.

The exercise will be incorrect and useless if the finger falls by its own assistance. To devitalize a part of the body it is necessary to take all self-action out of that part, and this indicates that it is apparently lifeless. The results are so important that these first steps should be mastered as you go along.

The way to help it is to imagine that all life has gone out of the finger and that it must fall by action of gravity. There may be some lapse of time before the muscles are taught to withdraw their hold on so small a member as the little finger; but it will come sooner or later and you will be pleased with what you accomplish. Each trial should be made with the fingers of one hand lifting the little finger of the other, and letting it go suddenly, and allowing it to drop of its own weight.

When you recognize some action of gravity at work in the little finger of each hand, then proceed to the next finger, which will be somewhat easier after the smallest has been conquered. Persist until both hands have been tried many times. Hundreds of repetitions may be made at a sitting, and several weeks may pass before there is complete victory. But keep it going. You may take advantage of many a minute in each day without losing time in other duties, as where you are riding in a car to or from your place of business, or in some conveyance, or waiting anywhere, or in conversation where formal conduct is not required, as it will hardly attract attention. In case it should be seen by others you could allow the fingers to fall of their own weight, one at a time, without the aid of the other hand. This you can learn to do after a few brief trials. The only thing desired is to make the finger know it has weight, and that it can fall without the aid of its muscles.

The long finger comes next, and each hand should receive due attention in the manner described for the little finger.

After that comes the index, or first, finger, of each hand.

Then finally comes the thumb, which should be lifted by the opposite hand in such a way that it will fall toward the palm of the

left hand while descending. It is heavier than the fingers and will be trained more readily. We began with the most difficult of all the digits, the little finger. When the thumb of the left hand has been brought into subjection, the thumb of the right hand is to receive attention.

Before each trial in the exercises just given, be sure to mash and pound and knead the hands and fingers as called for in the first exercise; then shake them like wet strings under the requirements of the second exercise; and you will find they will respond to the devitalizing power of the third exercise.

The next step is to lift all four fingers of the left hand with the right, and have them all fall at once as though dead. This will be easy with most people, but must be made perfect. The right hand fingers are now to be lifted by the left hand and allowed to fall of their own weight.

The next step is the most distinct, as it deals with a larger section of the body, the whole hand. The point of loss is at the wrist, and where the loss is supposed to occur, there the hinge action takes place. Therefore the wrist will be the hinge.

The whole hand is lifted at the tips of the fingers, by the aid of the other hand, and then let go suddenly, and allowed to fall. The hand comes down like a thing of lead, as if it had been deprived of power to hold it up. It must be so limp that it will vibrate slightly after it has reached its fall.

To do this successfully, all the exercises must be taken in turn and mastered, as you cannot go to the last rung of the ladder on the first step. You may try to do so, and the after failure will come to penalize you. Failure then will be ascribed to some other cause than your own fault. Start right, make the flesh and muscles flexible, and the fingers like limp strings, before you undertake to deal with each section by itself.

You want to succeed and you will succeed if you are faithful in the little things at the beginning.

Lift each hand many times, and note that the fingers seem to be separate like so many strings that fall out of place when they are dropped. From time to time go back to the other sections of the hand, the fingers, thumb and whole group of digits, so that the earlier training may not be lost.

The following terms should be understood:

1. To devitalize is to take the affirmative life out of a part.

2. The affirmative life is that action or strength that resists a falling down.

3. To vitalize is to bring back the affirmative life.

4. The hinge is the place where the fall begins.

5. The loss is the point where the affirmative life is supposed to be cut off, and is always the place of the hinge. It determines where the hinging, or the bending, is to occur.

The first loss was made at the end of the little finger where it joins the palm, and there the first hinging took place. Some men and women, especially the latter, are so graceful that they can devitalize every joint of every finger. This would require a most supple hand, one such as a magician must have for the dexterity employed in his profession. It comes in part in the experiments of ordinary devitalization, but is too hard to acquire to pay for the work and time expended.

Of course the more flexible and the more readily devitalized all parts of the hand and arm, are, the more graceful, refined and polished a man or woman will become. It pays to acquire these good qualities for they show the line between the awkward fellow and the gentle individual. A gentleman is supposed to be refined, graceful and easy, and that is why he is called a *gentle*-man.

The next loss is to be at the elbow, and the exercises are now to grow easier all along the training. With the fingers of the right hand lift the tips of the fingers of the left hand, carrying upward to the highest possible position the forearm, making the hinge at the elbow. Then suddenly let the arm fall. The elbow should be kept close to the side of the waist. As you let the tips of the fingers go out of your hand, imagine that the affirmative life of the whole arm has been cut off at the elbow, and let the lower half of the arm fall of its own weight.

The hinging action has been transferred by steps to this point, having begun at the ends of the fingers, then to the wrist and now to the elbow; and the work has been easier to perform as the sections have become greater in bulk. The hardest to do are the fingers separately, and still harder would be the refined action of each joint of each finger.

The falling forearm is most perfect in its devitalization when, on its dropping, it breaks or crumbles the hands, wrists and fingers like so many limp parts of some wet cloth that was torn to tatters. This is art. It is the art of the actor in simulating fainting or

death. It is the art of nature in sending away for the time being the conscious mind. It is the art of the painter in making many of his scenes look real, where life is pictured in abeyance. It is the art of the honest medium or clairvoyant, if such there be, in inviting a departure of the conscious mind in order to make way for the Other Mind. It is the art of the hypnotist on his first attempts to bring a patient into subjection. It is the art of the physician in bringing the boon of sleep to himself or those of his patients who are able to adopt such advice. It is the art of the lady of the highest culture, and of the gentleman of polish and refinement; which does not mean that they are to put themselves into devitalization in the presence of others, but that the habit and practice will make them flexible, easy and refined in the fingers, hands, arms and body; and will save many an awkward blunder and coarse movement in the companionship of others. It is a process always and never an end.

Try to make the forearm crumble the fingers, hand and wrist into shreds, every time it falls. Do not merely hinge the arm at the elbow and let it fall as one lump. Use watchfulness and intelligence in the practice.

The next step is to cause the loss at the shoulders, which will make the hinge there. It is presumed that you have mastered both forearms by many hundreds of repetitions before attempting this stage of the practice.

With the right hand lift the left hand on high, the full arm being hinged at the shoulder. Now suddenly imagine that all life has gone out of the whole arm from the shoulder to the tips of the fingers.

Let it fall.

Be sure that its weight brings it down.

Be sure that it crumbles all to pieces as it falls, like a dead, limp thing, having no life of its own. This is the devitalization that brings sleep. But the whole arm must feel the loss along its length, and the fingers must fall apart just as decidedly in their loss of life as any part of the arm. If you do it right, it will become a profound sensation all through your mind and body. You will never forget it when first you come to recognize what it is accomplishing in your whole being. It is worth more than money can buy to those who need just such an aid to their shattered nerves or unstrung powers that run to waste because of the lack of refreshing reaction.

Some persons who do not think carefully may raise the objection that devitalization will hurt the mind and body like any drug; but this is just the opposite of the truth. If you are in absolutely perfect health of body, mind and nerves, you will fall asleep every night through the process of perfect devitalization. Then it is involuntary. In practice it is voluntary, and can be chosen as a matter of deliberation, and is therefore under your control. The greatest physicians of the regular schools that America and England have ever produced, have practiced voluntary devitalization as their only channels for healing their overworked nerves in their professions. It is the grandest blessing that any man or woman can obtain by self-effort.

If people could learn to devitalize at will, they could also learn to vitalize at will; and this is a natural result from the first part of the practice. It comes of itself. But those who do in fact become masters of the habit of devitalizing at will, cease to have fatigue or a low state of vitality. It reacts into a higher state of vital energy. As in natural sleep every act of devitalization by nature is followed by a healing of the nerves, a refreshing newness of the mind, and a rebuilding of the body's waste, so every act of practiced devitalization is followed by a reaction in the same directions. It is the only practice known to all science that is wholly a reproduction of nature herself with all her attendant blessings.

For these reasons, practice it.

The other objection is that, as it must precede hypnotism, so it may render the patient subject to that power. The opposite is the fact. It is involuntary devitalization that takes your control from you against your will. To be able to devitalize at will, is the means of making you stronger; for the more control you have over your own power to devitalize, the more control you will have over your power to vitalize; and you will vitalize with greater energy and resistance by the law of reaction. Can you not see that a person who is sleepy is sure to be more easily hypnotized than one who is wide awake; and that the devitalization that brings on natural sleep is sure to give you the sleep that will rest you and allow you to wake up widely and with power? The less sleep you have the more sleepy you will be in all normal conditions. The more you devitalize the more of needed sleep you will secure, and the more wide awake you will be because of the fact that you have had sleep enough.

The same law holds true in practiced or voluntary devitalization. You can go to sleep when you will, and awake when you choose, even to the second of time.

If you are nervous, you can put your nerves to sleep naturally.

You can secure refreshing rest and reaction at any time at will. These advantages alone are worth thousands of dollars to you, and to the multi-millionaire who could not sleep at all at night, it was worth all his millions to be able to invite sweet, refreshing and healthful slumber whenever he wished to do so. In all the science and art of human life, there is nothing so valuable as voluntary devitalization. It has been stated from time to time in books; but this is the first time it has been fully and completely taught. The way to master it has never been given to the world before in a thorough manner. Many teachers have described and taught in writings the outside facts; but have reserved its secrets for their personal and private classes, on the ground of being a professional secret of instructors. We have, in this book, enlarged on any previous method ever before taught in public or in private; because we believe the world has a right to know its value and how to get it in the best and briefest system of exercises.

The neck is the next point of loss. The head must be taught to fall in all directions as if in sleep. This action alone will in many cases bring on natural slumber if the neck muscles are thoroughly devitalized. It is one of the great parts of the practice to acquire this perfect loss of affirmative life.

The shoulders are next to be devitalized. This consists of a crumbling motion, and falling forward like the position of one who is round-shouldered. The benefit is in the reaction.

Finally the chest and torso are to crumble, which will allow the ribs to drop and the torso to roll about like a man asleep in church. If the center of gravity is slightly forward of the line of support there will be many opportunities for exhibiting a good imitation of one falling into slumber.

The real work in this whole line of practice is found at the beginning, and in order to make use of what is to be taught in the next cycle, you should become a perfect master of the fingers, especially of the third and fourth fingers of both hands.

Our instruction in this cycle has been mingled with full explanations of the meaning and purpose of this culture; because we think it right that students should know the reasons for everything.

TWELFTH CYCLE

HOW TO EMPTY THE MIND

ALL thoughts are visitors
That to the palace come
When bidden by the king,
And from the palace go
Into the outer world
When they are ordered so.

NOT until the exercises of the Eleventh Cycle have been perfectly mastered should the work now ahead be given thought and practice. We descend into deep waters as we progress. It has been our wish and purpose to make this course of training the most important and the most valuable ever put forth by us, and we feel sure that the magnitude of the undertaking has been fully appreciated and realized as each cycle has been unfolded. If we were lacking in our feelings of awe and weight of grandeur which impress us when in the presence of nature's sublime laws, we would be unable to impart the true worth of these lessons to our students.

Devitalization has two great divisions:

1. Removing affirmative life from the body.
2. Removing consciousness from the physical mind.

All the statements that are included in the last cycle should be read and re-read at least ten times in order to fill your thoughts with the great importance of these two steps. Do not try to seek entertainment by their perusal. Study and go deeply into the matter. There are things that will escape you on the first reading, and other things which the second reading will, even if thorough, not disclose; and so on for many reviews. The philosophy is so deep and so full of weight that it has been very difficult to present it in a readable form. It is intended for study, for contemplation and for long periods of working out in the trains of thought that should arise.

When you are perfectly familiar with the instruction of that cycle, then turn to the pages now ahead and make up your mind that you will become their master as well.

These exercises do not require continual performance or practice after they have once been acquired.

The exercises of the last cycle need not be pursued when they have been learned; they are stepping stones; and you do not take stepping stones with you on your journey. But they must be mastered to begin with, and must not be left behind as long as they are imperfect.

The same rule holds true in this cycle. When you are able to send the consciousness of the working mind away for a definite period, always to be determined by you in advance, then you will have no need of the stepping stones of practice in this cycle.

If a person who worries were able to empty the mind, the worrying would cease at once. But, not knowing how to do this, they go on and suffer.

If a person who keeps up all sorts of useless mental action, although not in the way of worry, were able to empty the mind he would not lie awake hours at a time in the night and lose valuable sleep, causing a weakness of health, mind and nervous system.

If a person who wished to concentrate his thoughts upon some enterprise when in fact they scattered in all directions and prevented him from making progress in his work, knew how to empty his mind, he could secure the attention at will on any subject or line of thought and thus avert the trouble.

If a person who wished to do the work of a genius and knew that he must side-track his everyday, conscious mind and tap the Other Mind for inspiring help, was familiar with a way to empty the former, he could easily pass into the realm of the latter. Every man and woman of intelligence has thoughts and ideas that at times almost knock for admission, but that stay outside for want of a way to enter.

As in the case of physical devitalization, so in mental devitalization, there are other uses for the results of the practice than those specifically sought in this study. There are times in the life of every person when it is absolutely necessary to empty the mind; and the inability to do so leads to disaster or a great deal of trouble, which might have been averted.

The emptying of the mind is the taking out of it the thinking

processes that are going on there; in other words, it is the ability to stop thinking.

How is this to be done?

And what relation has it to the study of telepathy?

The preceding cycles will answer the latter question; and this cycle will answer the former. How is the mind to be made to stop thinking? The hypnotist tells his subject to relax the body and to think of nothing. He means to not think of anything. It is quite probable that, in trying to think of nothing, the subject gets to wondering what that mental condition is, and so his mind is abstracted.

But this would happen by mere accident. A sure and accurate method is needed, and the following is presented as such; there being two parts to the process.

FIRST PART: LEARNING HOW.
SECOND PART: HABITUAL USES.

In learning how to abstract the mind the most favorable times and conditions should be sought in the beginning. When once there has been success, it is easier to repeat it; and each repetition makes every subsequent step still easier. Therefore, as the steps become easier, the conditions should be made harder; and as the steps are harder as at the beginning, the conditions should be easier. By and by, when the most difficult conditions can be overcome, then abstraction of mind will be employed by you in delving into the minds of others and taking their thoughts from them; or in catching knowledge of events and purposes at any distance. These are the definite goals of this work.

The easiest conditions are as follows:

1. When going to sleep at night.
2. When the body is devitalized.
3. When there is fresh, outdoor air in the room.

All three of these conditions should be united at the same time in the early experiments. The object is to make the first steps easy and to win victory.

As there must be purpose in everything, the first purpose to have in this trial is to fall quickly into a profound, natural slumber. You will say, perhaps, that you do that at all times. Then so much the better; for the second stage of the trials will be brought to you that much sooner. But ninety-five out of every hundred of the

intelligent, thinking people, do not fall asleep as soon as they go to bed.

One of the favoring conditions is the admission of pure outdoor air. This simply serves to bring good oxygen to the lungs. Some persons are hypnotized by close, warm, bad air, which serves to make them drowsy; but it is the purpose of this method to abandon the impure agencies that prey on the mind and nerves, and adopt the conditions that build up a clear mind and wholesome nervous state.

The air must not blow on you. Let it be admitted from some other room, if possible. Otherwise, let it come in at the top of some distant window. Avoid draughts. In case your room is small and the night is cold, shut up the room and open the window at top and bottom, for a half-hour before you retire. Have the temperature below sixty-five, unless the room is damp; then seventy is right. Just as you come into the room to undress, close the window; and, as you get into bed, open it one inch at the top. This presumes that your sleeping room is quite small. A chilling draught will cause neuralgia. If the room is larger, have it quite cool when you retire; but not under sixty, nor over sixty-five degrees in winter; and the best temperature you can find in summer. A south room is the best every night of the year in which to sleep; it is more moderate in winter and the best aired in summer, for all the heat-producing winds come from the south, and they should have free sweep in order to carry off the irritating warmth, like a fan on a hot afternoon.

As soon as you get into bed, arrange your thoughts so that you can place your whole mind on the one subject of devitalizing your whole body. Think of it as being deprived for the time of all affirmative life, under the process of the preceding cycle.

Then take all affirmative life out of the neck, the shoulders, the arms, wrists, hands and fingers, by special attention to them. If you have been faithful in the last cycle, all you need do in this to devitalize is to think of the fact.

There will not be the slightest trouble in controlling every part of the body by the mind if you have once mastered the exercises that have been given.

The next and last step in these easy conditions is to empty the mind. This is an intricate process and will be given full description at this place, as it stands as one of the greatest achievements of

the human mind in the present era. It is possible for every man and woman to learn how to do it.

There are three parts to this practice, and they are as follows:

1. Sedative breathing.
2. Controlling the sleep-nerves.
3. Thought-Placement.

Sedative breathing is not hard to learn; but may have to be preceded by development of the range of respiration. The requirements are as follows:

1. An in-going breath that must reach deep down into the lungs.
2. An out-going breath must empty the lungs.
3. Breathing must be silent.
4. Breathing must be smooth.
5. Breathing must be gentle.
6. Breathing must be very slow.

Here are six requirements for sedative breathing. This kind of respiration used to be employed generations ago in the art of inducing sleep; but alone it is not enough in this age of hurry and nerve-racking effort.

The mind will help you wonderfully to send every in-going breath to the very lowest depths of the lungs. It is one of the most beneficial of all exercises, and will well repay any trouble and time that may be required to develop it.

You may learn how to empty the lungs, which are in the vital zone, by chest contraction, which is to crush in the chest frame from side to side and from the top to the lower part, with the aid of the hands, during an out-going breath. Squeeze the air out of all parts of the lungs by pressure on the outside; but while the breath is on the way out.

The next precaution is to cultivate silent respiration. Do not allow the slightest sound to be heard in the nose or throat; for it would mean friction and lack of smoothness. This must not be forgotten, nor must the habits be careless after the lapse of time. Some persons learn a thing, adopt it for a while, then gradually slip backward and are not conscious of the fact that they are in the old ruts again. Silent respiration is a good habit for all purposes, regardless of this study.

The breathing must be smooth.

This means that the flow of air should not be jerky, nor halting in its course in or out of the lungs. One of the best ways of making

smooth respiration is to lift the hand to a height with the mouth, point the index finger outward, then begin to inhale while describing a straight horizontal line in front of the body, passing from one side to the other. The flow of air will be just as smooth as the movement of the finger if the breathing occurs with the action of the hand. Both must go together.

In passing across the front of the body from its starting point to its end, the finger must not tremble, nor the hand or arm be jerky or halting. Several trials at a time may be necessary to accomplish this. Repeat for the in-going breath as well as for the out-going breath, until the smoothness is a habit.

The breathing must be gentle.

This is not difficult if the preceding requirements have been mastered.

The breathing must be very slow.

This is controlled by the movement of the index finger as just described; for each breath should be continued without halting as long as the finger moves. The latter has about four or five feet of distance to traverse in one direction, providing it begins far out to one side of the body, and it could be a minute in reaching the end of that direction if so desired. It will control the breath in any event. If it is slow, the latter will be slow also.

To sum up in one sentence every in-going and out-going breath must be silent, smooth, gentle and slow.

This part of the work should be learned at odd intervals during the day; and it need not intrude on other duties, as it may be done while many other things are being accomplished, except as to the motion of the hand.

The development of these special powers will depend on the time devoted to practice, and the faithfulness with which the exercises are put into execution. But when they are fully developed, then much has been gained for the health of the mind, the body and the nerves, as well as for telepathy.

All the foregoing is called sedative breathing, because it tends to so tax the nervous system that the flow of erratic currents is drawn away from the brain; just as a light lunch of the plainest food will, at bedtime, by calling the nervous activities from the brain to the stomach, release the mind from its acute thoughts and bring on sleep.

This bedtime lunch is recommended to those of our students who

are troubled with sleeplessness. The best light lunch is a bowl of very hot clear beef soup, called bouillon.

The next step is called controlling the sleep-nerves.

The sleep-nerves come to the terminals in the lower half of each hand, and are guides to the third and fourth fingers. When you devitalize the little finger, in case you are able to do it perfectly, the nerves that close down the thought centers of the brain are connected with; and when the third finger, next to the little finger, is also devitalized, this effect is increased. Therefore the double devitalization is of great importance in this work. The method of doing this is as follows:

While lying down, as in bed or on a couch, lift both arms a few inches from the side, just so they will be free from all support from the shoulders to the fingers. The purpose of this is to put the vital life in the arm, and make the contrast all the more decided by taking it out of the two fingers.

Raise the third and fourth fingers on each hand, as high as it can be done without moving the arms from their position; but do not raise the hands. Let there be no hinging action at the wrist, the elbow or the shoulders. Merely raise the two fingers on each hand, and then cut off the vitality at the ends of those two fingers and allow them to fall of their own weight like two limp strings, the life all gone out.

While doing this, devitalize all the body, except the arms.

When the latter are thoroughly wearied by remaining slightly elevated, devitalize them a few times.

Then let them remain lying at the side of the body, and continue devitalizing the third and fourth fingers of the two hands, the fingers being raised so as to clear the clothing.

The last step in this part is to put the two hands over the stomach and take the two fingers of the left hand, the little finger and that next to it, on the tips of the fingers of the right hand, raise them and let them fall of their own weight devitalized, and so continue at this until sleep comes.

It is easy to learn to devitalize these two fingers if you go at it properly. Any child can do it, and we have seen hundreds of children practice it perfectly. But grown people, who think that any downward motion of the finger is devitalization, will not make much progress until they are able to know when the finger is falling by its own weight, and when it is being sent down by its muscles.

We have seen hundreds of men and women claim they have mastered this art, and yet use the muscles to drop the finger. They simply raise and lower it, which does no earthly good. It is a pure waste of time.

Failure then must be traced back to this inability to recognize the difference between the falling of the finger by its own weight and the sending it down by aid of the muscles.

Are you able to see the difference?

If you are, you will then be able to recognize the action of devitalization when once you have acquired it.

In adopting this practice on falling asleep at night, you are to be sure that the whole body is devitalized and is very limp. Let it lie on the bed as flabby as you can.

The final and greatest step in emptying the mind is a mental process known as

Thought-Placement.

This is seemingly an intricate study; but its difficulties are in the first division. The second is merely a habit. These two divisions are:

1. The Science of Thought-Placement.
2. The Art of Thought-Placement.

As it is purely a mental process it is based upon an imaginary arrangement of the conscious mind. In order to assist in building the sections of the mind, the accompanying diagram must be referred to and its parts memorized so that it will be seen with the eyes shut.

PLOT OF THOUGHT-PLACEMENTS.

DAY'S EVENTS	YEAR'S EVENTS	PAST EVENTS
A DEEP, DARK, BLACK **CAVERN** OF ABSOLUTE NOTHINGNESS		

There are four sections to the thinking brain, and they are to be used in their order as shown on the plot. The first section is that which holds the thoughts closest at hand, and they are naturally the ones that will cause worry and wakefulness; for the mind does not trouble itself much with the dead past. It is the living ideas that bother.

The second section includes the year's events; and they are to be those happenings that have occurred in the far part of the year, not nearest at hand.

The third section excludes to-day and this year of twelve full months, and has to do with the past.

In making use of the three top sections, go backward from the nearest end to the farthest end of each part.

Thus, in thinking of the day's events, take the five principal matters that have occurred on the day preceding the evening when you are placing your thoughts. In placing the year's events take the five principal events of the past twelve months, getting as far away from to-day as possible. In placing the past events, think of the five principal events of your younger years, going as far back as you can.

Select the pleasantest transactions which you can recall.

Strike out all matters that cause sadness or regret.

Compel the mind to go backward through the events in the order of their happening. If you shift the order it will defeat this practice.

It is not necessary to repeat the same events every time you put this mental action into practice. But each evening you must not introduce more than the required number of events and they should be the same five in each period, or section; making fifteen events every evening. The principal events may be groped for in the mind, and this method is helpful. Groping is done by not knowing what five events you will take up for the day, but letting them flow into the mind as they will, and then taking the leading five of the day. This may be done also for the year's events which come next; and then for the past events.

Do not begin with the past events first, or you will set the mind going in the wrong direction. By this time you will discern what is intended by the mental exercise called Thought-Placement. It is to cause the thoughts to vanish. They are going backward to the evanescent period of life, from which point the mind will leap

into oblivion. The sensation soon becomes like that of a fall in a dream.

They start with the day that has just closed, when the mind is most distinct, and the activities of the brain more intensified. They start even that way with the nearest event, the transaction closest to evening, and go back to those farthest from evening in the day's history. Be sure of the order of action. Do not skip about. Go back steadily towards morning in the order of time. Then do the same in the years' events; preserving the chronological order from the nearest to the farthest; but excluding those of the same day. Then in the past events, exclude those of the year, and go back in the exact order of happenings clear to youth, taking in the first love affair if it is not attended with sadness.

The day's events will vanish toward's morning; the year's events will vanish towards the twelfth month back; and the past events will vanish towards the dawn of life.

By this time you must drop the mind into oblivion.

Close your eyes and think of the three upper sections of your mind. Think of them as being in the front of your head, and located in three parts in the upper portion of your skull. Keep your eyes closed and let the thought fix itself that there are two stories of your mind, as in a house; and that the upper story has three compartments; while, underneath, the cellar includes the windowless, darkened chamber that extends from right to left and from near to far, throughout the whole domain of your brain.

This under-vault is a

DEEP—DARK—BLACK
CAVERN
OF ABSOLUTE NOTHINGNESS

Keep the eyes closed, and see this dark, empty vault in the under story of your mind. See it as in front of your thoughts, and make yourself believe that when your thoughts enter that cavern they are at once swamped by the blackness of utter oblivion. See the four upper sections, while yet your eyes are closed. See the running action of your thoughts from the first section of the day's events back through the middle section of the year's events to the past era from which everything vanishes into total darkness. This is a steady step backwards.

The exercise is wholesome for the mind and the nerves.

By this practice we have recently saved several persons, three women and two men, from the insane asylum. They were subject to hallucinations which would become violent in character when night approached and especially when they went to bed. They said their minds were full of devils and bad thoughts and evil designs. One man, who had been in business and had made his fortune, asked to be sent to a place of detainment where he could not get out as he felt the mania for homicide coming on. He, as well as the others, found a complete cure in the practice of this cycle.

The hallucinations were all driven out of the mind by the power of devitalization of both mind and body, and especially by the culture of Thought-Placement. It is the opinion of experts to-day that they are permanently cured.

Others have tried this method, who needed it for the cure of insomnia, and all report that the results were the most marvelous they ever conceived.

The way to use Thought-Placement is to take up the review of events at the time when the devitalizing of the fingers has almost ceased.

The mind is to select its events for the day and review them backward; then for the year and review them backward; then for the past life and review them backward; and as the last event, the fifteenth, is reached and reviewed, the mind is to look into the lower cavern, deep, dark, black, and full of absolute nothingness. It is to look there and stay looking there, hunting for something to see and finding nothing but total blackness.

There it must stay.

This is called the full round of thinking. Out of one hundred persons who tried this, after they had mastered all the preliminary details, ninety-eight succeeded on the first trial. The other two had been careless in learning to devitalize, and did not succeed until they had made amends for their neglect.

One woman says in her report: "I have tried for years to find some way of putting myself to sleep. I think a lot and have a large property that keeps me fussed. I took your private course in Thought-Placement in connection with devitalization; and I have now the most perfect control of my mind day and night. This to me is worth no end of money. I would not take a hundred thousand dollars for what I have learned from this one method alone."

Six years ago, following a plan that we have always used of testing our exercises and methods for a long time before we place them before the public, the work of this and the preceding cycle was given to three hundred of our private students, of whom more than half were men of success in the world, and over a hundred were women of high social rank. These classes were selected as being the most difficult to cure of their nervous troubles. Every one of the three hundred succeeded in securing all the results they sought.

Two years ago this work was given to seventy-two men, all of them well educated, several being professors in well-known universities, and twenty-six of them physicians. They were directed to employ this practice for the purpose of training the mind to take on unconsciousness at will; in other words, to side-track the working mind and open up the Other Mind. They persisted and never lost their interest. The more they practiced the work, the more they desired to continue it.

Having proved their ability to do this much, which is the first step in the work ahead, they were given the further test of employing the method for the purpose of making their minds susceptible to the thoughts of other persons.

The ultimate end of this study and practice is to acquire the ability to receive and to translate the thoughts of others, and the transactions of life of which we can know nothing by the usual channels of communication.

This is called telepathy.

In order to accomplish so great an end, it is necessary to show the character and nature of telepathy by tracing it to its hypnotic relationship, from which only can a clear knowledge of this power be gathered. Both processes are the same, but take different turns in coming to their usefulness. The great objection to hypnotism is the control which it puts in the care of one person over others; and the inability of the subject to participate in the knowledge that is acquired of thoughts and events.

For purposes of telepathy, what is the good of being hypnotized, if you are to know nothing of what your mind receives in that state? It is true that many persons who have been put into induced sleep are able to receive and to transmit to others the facts, events and plans of other places and persons; and sometimes they are made to write them down, as well as speak them; but this is only a very

poor form of telepathy, and it has no practical uses. It is also true that there are a few genuine trance mediums who have exactly the same powers, but no good is brought to the world or to any practical line of usefulness by these so-called gifts. It is also true that there are persons who, in sleep or otherwise, receive information of things that come through channels not ordinary; but no good is derived from such methods.

Before this work is closed we shall show that telepathy has a common, everyday, practical side, and can be made very useful as it has been for centuries when in the employ of persons who know how to direct its activities.

The trouble with hypnotism is that it puts the conscious mind to sleep, and then there is no knowledge of the information that is brought in by the Other Mind. In the other phases of the same principle, the same trouble exists.

The question has been asked by the ablest investigators of the world, Is it possible to have the conscious mind and the Other Mind both present at the same time? If this can be done, then the flood gates of knowledge will be opened and there would be no opportunity for the conscious mind to do its work with relation to the physical body. It is, as you know, the working mind, and it must do the work of thinking for, planning for, and providing for the body and all its wants. If it were to be bothered eternally with the knowledge that is held shut up in the Other Mind, it would not be able to devote one minute's attention to the duties of life. It would know so much that there would be no desire to attend to those duties; for every man and woman not held in leash by the power of self-restraint would want to depart this life in order to enter upon the things that are now close at hand. Too much knowledge is hurtful; and it is a wise Providence that has built a wall between the two minds, so that the duties of earth may be given due thought and attention. The ability to bring both minds upon the same arena at the same time would change the almost impassable barrier that separates them, and instead of a solid wall there would be only a sieve through which all knowledge would leak all the time. This would be a most disastrous state of affairs for life on earth.

Is it possible to have the conscious mind and the Other Mind both present at the same time?

No.

But it is possible to have them present in quick succession, and

by this means to secure some of the knowledge that is always crowding the Other Mind. This has been done countless millions of times, ever since humanity came upon this orb. It has been done with you, and with every one of your friends; for there is no living human being who has not had flashes of the thoughts from other people, and flashes of events, not only near at hand, but from great distances. It is a common experience. Everybody knows of it; but, until very recently, no one ever knew in what way it occurred.

Starting with the general proposition, which is a proved fact, that the two minds cannot be present at the same time; and then passing on to the next proved fact that thoughts and events are flashed into your mind from your Other Mind; the task was set before investigators to ascertain in what way these seemingly contradictory things could actually happen.

The way has been discovered, and the secret is out.

By the never-failing analysis of life, we discovered more than twenty years before it was invented, the action of the x-ray; and our works, copyrighted and on file for years in advance, are proof of that fact. By the same analysis, we discovered long years in advance, the principle of wireless telegraphy, which fact may be proved by reference to copyrighted and filed books. It is important to know that there is a way of securing the great secrets locked up in the bosom of nature.

Now for the first time we present to the world a new secret, and it is to be called the "TURNING POINTS" in the action of thinking, because no better name is at hand.

The next cycle will be devoted to this new process; new, not in nature, but in the discussion of life, and the teachings of great principles. As a means at this time of preparing for it, the student should review this and the two preceding cycles, and should then seek to make himself familiar with the dark, black cavern of the working mind. Look at the diagram already referred to herein. Then, closing the eyes, look into your own dome of thought, and there make yourself see the presence of the three upper sections on the higher tier and the lower section beneath those three. You must SEE that dark section mentally and see it quickly at will.

In attempting to do this, always throw the mind quickly through the three ideas of to-day, last year, and the past; and then bring it into the cavern of nothingness. This action may require five seconds for a beginner; but it is done in one-tenth of a second by

any person who has practiced it often. It is known as the fading mind; touching to-day, passing into the last year, skimming over the surface of long ago, and bringing up in the abyss of no-thought. It is all a natural process, and is easily learned. But it must follow the night practice in order to be adopted readily in this form.

The science of Thought-Placement has been taught in this cycle and some of the art. It properly is the attendant of a devitalizing body; but, as this cannot be done in the activities of life with other people about you, the only devitalization that is useful is a gentle relaxing of the body, such as is asked by the hypnotist when he stands you up with your arms outstretched. Some relaxing is always possible while standing; but it should be slight and never enough to attract attention from others.

The eyeballs themselves, when rolled up under closed lids, are always relaxed. This can be done when you close your eyes, for then no one can see the eyeballs. A slight lessening of the muscles of the neck, of the shoulders, of the arms and especially of the fingers will not be noticed. It must all be done so quickly that it is over with before one can think what to do; therefore a fixed habit should be acquired by much previous practice. The best fundamental preparation is to be had in the cycle that teaches the devitalization of the body.

Let that be thoroughly reviewed.

In the coming pages, where this study goes into greater depths, the term, "empty the mind," will be used in place of Thought-Placement, as the latter is a developing practice, which cannot be carried along through the practical application of the principles involved.

The hypnotic side of the study will not be dropped, as that too has served as a stepping stone for the understanding and culture of the art of telepathy. Hypnotism contains the best form of illustration for this science of telepathy; and now we seek the practice of this power. The desirable thing to accomplish is the close coming together of the two minds. As it is agreed that one must give way to the other, the only course left is to bring the two as closely together as possible, and that is the work of the coming cycles.

To empty the mind, it is necessary to send the thoughts to no-man's-land, which is the cavern at the base of the mental dome.

The foundation of success in this effort must be laid in the last cycle and in this cycle, combining the instruction of the two.

THIRTEENTH CYCLE

THE TURNING POINTS

IDEAS proceed in train,
Relayed from point to point,
Or else like broken streams
They leap from place to place
And passage give to all
Who venture at their banks.

DEEPER AND DEEPER we plunge into the profound principles of nature, seeking light in the darkness where discovery has never before taken its way. By many thousands of experiments, all brought close home to the central life of man, the truth at last was found. Two great facts, and well substantiated facts, stared us in the face all the while, and it seemed more than tantalizing to be able to recognize the facts and not ascertain the crucial cause of the difficulty.

1. It was everywhere apparent that the conscious mind was receiving knowledge from the Other Mind.

2. It was clearly proved that both these minds could be present at the same time.

How could it happen that thoughts could come into the conscious mind, when there was a wall between the two that seemed impenetrable?

It was to discover the cause of this phenomenon that countless thousands of experiments have been made for years. Ordinary sleep side-tracks the conscious mind, and then there come sometimes, though not often, wonderful revelations, wonderful warnings, wonderful floods of knowledge, wonderful discoveries; all in dreams that have no value except as they can be remembered.

So deep are these dreams that the most reliable of them are born in the Sixth Degree, corresponding somewhat to the same degree in hypnotic sleep. But that degree is so vague, so evanescent, that

its freight cannot be carried over into the conscious mind unless the dreamer is able to wake up and note down in writing the details. Let him wait till morning and the vague memory has all vanished. The dreams that can be most daily recalled are worthless, as they are born in the conscious mind or in some of the mixed degrees.

The commonest of all experiences are the introductions of ideas that are coming into the conscious mind, and are recognized, but that are not known to have come from the Other Mind. You may have a large number of thoughts enter your mind and not realize that many of them are transfers from the minds of other persons. There is no way that you can know that fact until someone mentions the very idea that has just come into your mind and you say, "I believe I got that idea from you." It is of course surprising that some other person should speak aloud the very thought that has been for a minute or more filling your mind. Yet this thing is happening every day and countless times. There is no doubt about it, and every living being knows it is a common experience.

Then we come back to the old inquiry, How can the Other Mind transfer its knowledge to the conscious mind when the two cannot come on the arena together?

By a long line of proofs secured through many years, we have found the following great laws everywhere sustained:

1. The conscious mind is the working mind charged to manage and perform the duties that arise from physical existence; and it is active only when the body is awake. When the body sleeps the physical mind, otherwise called the conscious mind, is asleep also.

2. The Other Mind never sleeps when the conscious mind sleeps. As the inflow of knowledge of all that other people think and do would prevent the conscious mind from performing its physical duties, a wise Creator has ordained that such knowledge shall not be intruded on the working intelligence of physical life.

3. But as some men and women are given greater work to do in this world than others about them, and as help from the general source of all-knowledge is needed at times to enable them to perform the greater tasks that are imposed upon them, an all-wise Creator has made it possible for every person of earnest ambition and willingness to do the greater work of life, to obtain glimpses of the fund of all-knowledge.

4. These glimpses cannot come when the conscious mind is alert; and if they come when the conscious mind is asleep they will be

lost for lack of means to transfer them to the fields of human usefulness; therefore the power to abstract the conscious mind for a brief period of time is given to every person.

5. This power to abstract the conscious mind can be employed only at one phase of thought; and that is what is known as the turning point, which is the space in which the mind passes from one idea to another or from one state to another.

This is the discovery.

The turning point is the only opportunity for the mind to be empty and it occurs naturally and without study or effort when the thought is being shifted from one idea to another. Nothing is more important than this discovery. The interval of time between the ending of one thought and the beginning of another is often so short that it has no appreciable part of a second; yet it can be measured.

In the interval the thought ceases altogether because the subject about which it has busied itself has ended; and another idea is then taken up, or else the mind goes to sleep, or is held in a lapse. The latter is a dangerous condition and is treated in the most advanced training of magnetism, known as Universal Magnetism. A lapse is a continued no-man's-land of the mind.

This interval occurs when a person is going to sleep at night, but it is of much shorter duration than is supposed. All dream processes are exceedingly short. As an example of this fact, a man dreamed that he had gone to a city to meet another man on a certain corner, and that he waited there for six hours by the clock, all the while seeing many people pass and many incidents occur, after which he awoke and ascertained that he had been asleep just two minutes. There are thousands of similar cases of dreams occupying a seemingly long space of time that in fact are enacted in a minute or less.

From this and other facts it is probable that the Other Mind knows no passing of time, and that an eternity might be reeled off in a brief period if measured by physical time.

There is a special value attaching to this law of absence of time when the Other Mind is in control; for it will explain some of the long episodes of knowledge that have been transferred to the conscious mind in the briefest possible interval.

The space of time in which the mind is empty occurs at the exact instant when the thoughts shift; but will not occur in a train of

thought. The latter carries the mind along without break. It often ends in strange reminiscences.

The interval is encouraged when there is an end of thinking of one idea and the passing to some idea that is not connected. The train of thought follows from one idea to another that is the outgrowth of the first. The few examples below will explain what is meant by the train of thought:

1. My tooth aches.
2. This means that I must go to the dentist.
3. The dentist has his office next door to the theatre.
4. I have not been to the theatre this year and I want to go when a good play comes along.
5. The last play I saw was a good one and Mansfield was the star.
6. Poor Mansfield is dead now; he died of hardening of the liver.
7. They say that the liver hardens when one eats too much, or drinks too much alcohol. But there may be other causes.
8. Mansfield was not a heavy eater, but I never heard about his habits of drinking.
9. This moral awakening about drinking is the surprise of the present age. No one seems to account for it, except that a new generation is growing up, whose predecessors left too long a trail of murders from the liquor habit to be forgotten by the children.
10. This shows what great results might be obtained if all the children were given proper training on the moral questions of the day.

It is a far cry from the toothache to the philosophy of training the rising generation; but the train is connected all along the way, and there is not an interval. Consequently the mind has no opportunity to go to "no-man's-land" during this series of ideas.

The following is an example of a run of thoughts not one of which has any relationship to the other before or after it:

1. The heat is very uncomfortable to-day.
2. I wonder what time they will have dinner.
3. Here is a button off my coat.
4. I saw Jones yesterday and he was pretty well tanned by his summer vacation.

These ideas could go on indefinitely in this way. But most people think along trains of connected thoughts; sometimes starting with an occurrence just at hand and following through many changes by coherence until they arrive at surprisingly distant themes. This is

called a wandering of the mind in a normal way. The disconnected line of thinking is known as "scattered thoughts," and is still normal. You can force the mind to adopt either process at will.

It is only by the scattered thoughts that you make intervals. In the exercises of the preceding cycle the five events of the day, the five of the year and the five of the long past were fifteen scattered thoughts, the purpose plainly being to make fourteen intervals, although no use was made of these; but the dumping of the mind into "no-man's-land" was making it enter an interval after it had traveled a highway of intervals. It was building up a process that would tend to make the mind easy to send to a blank condition. This was aided by devitalization.

A person who is fainting will devitalize, and here an interval occurs in the mind.

A person who is falling asleep will devitalize, and here an interval takes place.

A person who devitalizes at the time his mind enters the emptied condition, is in the same state as those just referred to.

It is in the interval that hypnotic suggestions are made, for the hypnotic sleep is one long interval in which the mind is empty, or in "no-man's-land."

Natural sleep is an interval in which suggestions may be made; and where they will not awaken the patient, to catch him just as the mind is entering the interval will make the strongest impression. Children are given many suggestions at such a time, and the results are remarkable.

It is in the interval during full consciousness that the telepathic communication flashes into the mind. There is no hypnosis, no falling asleep, no loss of memory or thought, but just the interstice in which the telepathy occurs.

One of the first proofs of this wonderful fact came about after hard searching, and as follows:

In a house of ten rooms there were twenty people sitting in a half light, two in a room, and all doors open. They were close together, and talked in subdued tones. They had all mastered the art of devitalizing in the finest degree. They leaned back in their chairs and were resting, so as not to accidently vitalize any part of the body. While sitting in this way, it was agreed that they should speak to each other with pauses of about a minute and remarks of less than a minute, and on any subject they chose. If any one had in mind

prior to utterance by another of an idea that was spoken, it was to be put down as the work of telepathy.

This was one of our telepathic clubs organized for purposes of experimenting. The club met two evenings in each week. At the stage of the investigation when the foregoing trials were being made, the purpose that was being kept in mind was to ascertain, if possible, under what circumstances thoughts passed from one mind to another. As soon as there was such a transfer, the remarks just preceding and at the time were written down for future examination. The members were not told to confine their talks to trains of thoughts, or to scattered thoughts, but to go on talking as they pleased at this stage.

Here are some of the transfers made by the several couples, as far as they had such results to report:

1. Mr. A. was speaking of an article on a message to Congress that had appeared in the evening paper. Mr. B. suddenly asked, "By the way, has the President sent any further message to Congress?" This was regarded as a case of transfer of thought, despite the fact that such messages were common at the time.

Later on in the same evening Mr. B., in the room with A., was thinking of Peary and his pending trip to the far North, when B. asked, "I wonder where Peary is at this very moment, and if he is all right?" Owing to the circumstances, there could be no doubt that it was a clear case of telepathy.

In another room Mr. G. was thinking of some friends in Chicago, Mr. H. said, "I have not been to Chicago for two years." This also was a clear case of telepathy.

In a month this club had reported fifty-nine cases of this power of thought transference; some of them rather intricate in that there were groups of ideas and in one instance a problem of some difficulty was taken up as in a flash and solved.

But the main purpose was not to merely find instances of telepathy, but to ascertain at what junctures in the conversation they occurred; and there was a remarkable similarity of experiences in which a complete shifting of the thought brought the transfer by the wireless route, which is a popular name for telepathy.

Here we received the first inkling of the existence of the interval in which the conscious mind empties itself long enough to receive the knowledge that is flashed into it from some other person by the channel of the Other Mind. Over and over again the tests were

made, and many other meetings held until no longer any doubt existed.

The law was found.

It was a great discovery; and, in the light of many thousands of experiments now in vogue, it will lead to a new philosophy, for it is the key that unlocks the universe.

The interval occurs at the turning point in one's thoughts.

The turning point is the shifting from one idea to another that has no connection with it. It is turning between two different thoughts.

In order to make your mind receptive, you must find the interval; and in order to find the interval you must make a turning point in your thoughts. In so doing you are coinciding with every natural process in life that brings on the phenomenon of telepathy. You are coinciding with all the work of the past in the realms of this science, and in all the habits of humanity from the beginning of time.

Before we go deeper, let the definitions be fixed in your mind:

DEFINITIONS.

First.—The interval is the empty condition of the mind.

Second.—The turning point is the change from one thought to another thought in no way like it.

The turning point makes the interval.

In the interval there is no thinking at all; and it is then that the unconscious mind is out of the way, even if for only a short time. To the Other Mind time is as nothing and as eternity combined. Years of the past are lived over again by the drowning man in two or three seconds. Hours are made to drag slowly along in a dream that lasts for less than two minutes.

It makes no difference how long or how short may be the interval; for in it the Other Mind is supreme. The shorter the interval, the more power the conscious mind has over the presence of the Other Mind, and the easier it will be to catch the knowledge that comes at such a space. In this way we see the same absence of the conscious mind as in telepathy through hypnotism, and suggestion under all conditions.

There are only two things to do to be able to know all there is to know in earth and heaven:

1. To side-track the conscious mind.

2. To bring the Other Mind upon the arena in such a manner that its presence will be recognized by the conscious mind.

It is like the serf and the king. The serf had a parlor in his house, and the king wanted to use it but wished to be alone. As both serf and king could not use the parlor at the same time, the serf withdrew until the king had come and gone. Then the serf came back and said to himself: "The king has been here. He was talking to himself. If I could translate the silences of this room I could know the secrets of State."

Had the serf been present at the same time with the king and could have heard him talking to himself of the mighty matters of State, he would have received the knowledge direct. But he was compelled to remain outside while the king was inside. So with the two minds. Nature, for the reasons described in previous pages, cannot have the working mind weighted down with the knowledge of the universe, and she deprives it of the boundless sweep of fact and thought all about it; except that, when the king has been in and is making his exit still talking, it may be possible for the serf to hear a few of the last words.

And this is enough.

It explains why one mind catches glimpses of another mind. And it is in the interval when the king is allowed to enter, that the flash of a thought comes in. Yet there are many cases where longer intervals have brought longer deliveries of knowledge as we shall see as we proceed. Here we are discussing the simple flashes of ideas from one mind to another.

Having discovered the interval and found that it occurs as the result of an empty mind in the turning point of thought, the next step was to confirm the discovery in all the episodes of life where such phenomenon may arise. Many other experiments were made and the same law held true. There was the interval always appearing at the turning point.

It was so in general life. It was so when some man suddenly made a mistake that cost him loss. It was so when consent was given that should have been withheld. It was so when a subtle influence was exerted over one who was thought capable of taking care of herself.

In the turning point there come every day the many suggestions from the minds and wills of others; and, as in everything else, he who is strongest, wins the most. It is human nature. It is the law of life.

All the mistakes of earthly ventures have been made in that turning point. All the victories of magnetism are so made. He who has the greater magnetic power has always the greatest advantage to give or to receive. Magnetism is a double action. It has both the positive and the negative currents. One drives away, the other brings in.

Thus we see that the turning point may have two processes:

1. In that interval the thoughts and purposes of others and the knowledge of events may be taken in.

2. In that interval the commands and demands of others may be forced in.

Whoever has the interval is sure to have the in-coming current; and what that in-coming current shall be is the matter to be left to the magnetism of the possessor or of others.

These facts, although of recent discovery, coincide with all that is known of magnetism and with the thousand varied vicissitudes of hypnotism and all its attendant train of circumstances. Being imbued with the importance of this discovery over and above all other laws of human life, we have pushed with the utmost vigor all the tests and experiments that are possible, and many new and startling coincidences have been ascertained.

It has been found that all the visions, the apparitions, the so-called ghosts, and other phenomena occur in the interval alluded to, and last no longer. When the conditions are favorable the mind is in the interval, and will take in the message from the Other Mind. Being only an interval, the conscious mind is able to grasp it as there is the closest possible connection between the two minds at that time. Books could be written of the many experiences that have been based on this one little, apparently insignificant fact.

The deep dreams, as has been said, are those that occur in deep sleep. Sometimes the ideas that come then are grand and worthy of full attention on waking; but many such a dream has never been remembered on awakening. In a few instances in a person's life, dreams of vast moment come, and they are followed by wakefulness. You have had such, but not many. You have waked up in the night and realized the greatness of the dream, then fallen asleep again. When morning came you have recalled the fact that you have dreamed, and there lingers a half memory of what it was about; but its details and chief point have vanished. By the time you have dressed and gone down stairs, all parts of the dream have gone forever; and you retain the memory of the fact that you did dream, but no more.

This is the experience of countless thousands of people.

One of the foremost inventors, seeking to secure the salient point in the working of a new machine, fell asleep all worn out. In his dream the solution of his invention came to him, and in the joy of his discovery he awoke. He saw every detail perfectly; and resolved to put it in writing on getting up the next morning, as he was so tired that he could not attend to it at the moment. So off he went to sleep again, and woke up refreshed the next morning. On going to his desk to record the discovery he found his memory of it so faded that he could not give a definite account of any part of it. In another hour the faded portion had all vanished, and nothing lived in his mind except the knowledge that he had dreamed and made the discovery of which he had been robbed by his conscious mind.

In the case of another inventor who fell asleep in the middle of the forenoon at his desk, and who had a dream in which a most important fact came to him to assist in completing an invention which would have been worth millions to him, he was awakened by the entrance to his room of a woman who was begging. He attended to her wants and then went to his paper to note down what he had learned in his dream; but, to his horror, he found the idea was fast fading. He jotted down a few words, and all had gone. It was too late.

There is no inventor of any success in the world who does not have paper and pencil with him night and day. If an idea comes to him, no matter where he is, he writes it down then and there. One man was at dinner in the White House, and surprised the other guests by this same act; and made the explanation that, if he did not note down the idea then, it would be gone and lost. The affair was looked upon as a good bit of pleasantry, and was excused by the President.

The geniuses of the world are those who have been quick to take advantage of this closeness of the two minds. It seems that the coming of the Other Mind is like the coming of an echo; we catch the fading of the fact rather than the fact itself.

You have many times when busy had a remark addressed to you which you have not heard, although its sound has reached your ears. But if some one says that you did not hear because you were inattentive, you may be able to retrace from out the echo-land of your mind the last few words that were spoken, and so make reply to the charge of not hearing.

A teacher was explaining some rather dull matters to the class, and one of the boys spent the time in drawing pictures on a piece of paper which he held under his desk, out of sight. The teacher, suspecting that something was distracting his attention, said: "Brown, you are not listening. What did I say last?" The boy, at the sound of his name, knew what was coming, and his mind caught the echo of the very last statement the teacher had made, and he repeated it to her. Had she made some intervening remark of no consequence, and then asked what she had just been saying before that, the inattentive boy would have been caught. Or had she asked him to repeat what she had said prior to her last remark, he could not have done it. She had very little knowledge of human nature, and so could not rise to a high rank as a teacher.

The case will serve as an example of the echo in the mind of the last words a person speaks, when absolutely no attention has been paid to what was being said. It is not half-attention, or part-attention, but an echo in the mind. This is proved by many tests where men were given hard problems in mathematics that required their whole attention even to exhausting all extraneous thoughts; and they were occasionally asked what some one said who was talking in a low voice some distance away. They could always repeat the last words, and some of them could recall the last fifteen or more words, although not one could tell what had preceded the last part of the remarks. Had they divided their attention they could have told what had been said throughout the whole time, or from point to point in it. When, after a delay long enough to let the echo fade from the mind, they were asked what was said, not one could recall a thing.

We have seen school girls talking in groups in an undertone while some subject was being discussed; and on being charged with inattention, they could recall the last few words of the instructor. They knew this fact, as they made a boast of it. One of them said, "I can talk all the time the lecturer is talking, and I will not hear a word or know what he is saying, but if anyone asks me what was last said I can always tell, as the words seem to be in my mind then. They soon go, though, and I have to be asked soon or they fade away."

This is a common experience and is cited here to show what is meant by the lingering echo in the mind. You may be intensely interested in what you are doing while someone is talking; and, two minutes after the last remark just before an interruption, you

could not recall a single word uttered; but, if asked at once, you could repeat half a dozen or more of the words.

The conscious mind holds the echo of the words from another mind, and it will fix them only when an attempt is made to do so without delay.

In a dream the Other Mind may impart something of the greatest value; and the deeper the sleep is, the more valuable is the suggestion that comes from the Other Mind, but the more speedily it will vanish. In order to secure it, you must write down the details as soon as you first awaken, for the fading echo is slipping out of the conscious mind.

The quickness with which the impression fades is the remarkable part of it.

These two tests are open to every student of this work.

If you dream, note the character of the dream. If it has value to you, not as a warning or other emotional affair, but as an inspiration to some duty, some discovery, some invention, some idea for business, or in your profession, or otherwise, you can measure the depth of the sleep out of which it was born by that value. And this will show you how speedily it will fade when you awake unless you hold to it by writing it down. These three characteristics should not be forgotten:

1. The sleep is profound.
2. The dream will hold matters of value.
3. The dream will vanish on awakening.

In another combination we have these three characteristics:

1. The sleep is ordinary.
2. The dream will be ordinary.
3. The dream will not vanish immediately on awakening.

Then there are these three characteristics:

1. The sleep is very light.
2. The dream is valueless and generally fantastic, or rough, or of the nightmare order.
3. The dream will not vanish at all, but will stay with you longer than you have any use for its memory.

In this latter combination come the many things that frighten people and make them study dream books for interpretations or what may be ascribed to a bad diet.

Then there is the final combination of characteristics:

1. The sleep is very deep and profound.

2. The Other Mind is in full control all the time, and its knowledge is so valuable that, if it could be obtained, it would open the doors to the whole universe.

3. The dream will not be echoed in the conscious mind at all, and so will not involve the question of fading, for the Other Mind has such complete and absolute possession that there is no opportunity for the conscious mind to enter the arena. But, as has happened in some cases, if a sudden alarm should awaken the sleeper, there would be some echo in the wakened conscious mind of the presence of the Other Mind. This would begin to vanish at once. A case has come to our positive knowledge of a man who, after working for twenty-two consecutive hours on hard mental labors, fell asleep in his chair, and the sleep was so sound that shaking would not awaken him. He was let alone for three more hours, and it was now full daylight. A man being close by noticed the movement of his hand towards his pen. A half glass of very cold water was thrown into his face over the eyes, and he awoke in less than a second. He grasped the pen and wrote down a series of disconnected words; then added more words to these as he repeated them, until he had secured the idea.

"I have struggled ten years for that one idea," he said, "and it is worth more to me than all the rest of my life." After events proved the truth of the remark.

These grades of sleep are important in their relation to the grades of presence of the Other Mind. The latter is probably always fully present when the conscious mind is fully away.

By referring back to the degrees of hypnotism it will be seen that the Sixth Degree is unmixed, the patient having no memory of what occurred in it; while the Fifth Degree was like a dream that was hazy and vague. The other degrees were more mixed as they came to the First which was a grade of control where there was full consciousness. This mixing is not to imply the presence at the same time of both minds, but the exchange of intervals.

In the First Degree of hypnotism, the conscious mind is always there, but as the suggestions and ideas change, the Other Mind enters at the intervals, and always at the turning points in the use of ideas.

In the Second Degree the intervals are more frequent, and this kind of mixing occurs up to the final degree, when the depths of the control is like a deep sleep such as we have just described.

In the Sixth Degree it is proved that the Other Mind is always and fully present and in complete control; and this has led to a higher line of study as is stated in the First Cycle. There is positive proof of the full presence of the Other Mind in that degree; and there are many reasons for believing, and some for knowing, that the Other Mind is likewise fully present in the deepest natural sleep.

The Sixth Degree has been tapped and the Other Mind found there.

The deepest natural sleep has been tapped and the Other Mind found there.

The Sixth Degree and natural sleep are both prolonged intervals.

It will later on be seen that intervals are of all lengths in the duration of time; and yet, on the other hand, they may furnish an immense outpouring of knowledge from the Other Mind in a very brief second.

The shortest and the most important for practical everyday purposes are those intervals that occur in a run of scattered thoughts whether spoken or merely allowed to range through the mind.

It must not be forgotten that the length of the interval may be of no consequence, as the Other Mind knows nothing of time. If years of one's past life can be reviewed in a few seconds, and long transactions be experienced over again in minute detail in that brief span, it would make no difference how short the interval is as far as its usefulness may be concerned.

In a train of thought one idea leads to the other and an interval is not possible there. But in scattered thoughts, one idea must come to an end, and another idea be taken up, and it is a physical impossibility for this to be done without some interval in which the mind is in "no-man's-land," or the deep, dark cavern shown in our diagram in the cycle preceding this.

It is like putting something out of your hand and taking up something different in the same hand. One must be dropped before the other can be grasped. No matter how quickly you drop one and take up the next one, there is some space of time between. But if a stream of water, or sand, or separate articles in succession are running through the hand, that is a train of thought in comparison, and no interval need occur.

Most of our students will put into actual practice all the teachings set forth in this work, and to those who decide to do this we wish to urge the necessity of thoroughly mastering each cycle as you

proceed. There is much in every one of them to do, and they should be studied long enough for the science laid down to be understood and then the art taken up.

In this line of practice, no progress will be possible if the full development of devitalization is not insisted upon.

After that, the mind should be trained by self-practice to recognize the following activities:

1. You must learn to know in a flash when your own mind is thinking in a train of thought.
2. Also when your mind is thinking in scattered thoughts.
3. When you are speaking to other persons in a train of thought.
4. When you are speaking to other persons in scattered thoughts.
5. When others are speaking in a train of thought.
6. When others are speaking in scattered thoughts.

There is not one step in this work that is difficult. It is all easy and even fascinating. It soon becomes satisfying, and you will enjoy following out these details. You will analyze men and women by a habit. It is vastly to your advantage to not make these facts known, as they place other people in the rank of unnecessary competition to yourself, and to your loss.

The most gratifying thing about this procedure is the readiness with which the mind will take up the habit of analyzing your own thoughts and those of others. It will be like the errors of grammar. If you are acquainted with the rules of speech and break them, then learn that you must watch your conversation and detect your own errors: you will in an incredibly short time acquire the habit, and you will know in the instant when you make an error of speech; and a little later you will know when you are going to make an error.

This same law of the mind holds true, even with greater force, in recognizing how you are thinking, how you are speaking, and how other persons are speaking; whether in trains of ideas or in scattered thoughts.

In a short time you will involuntarily, which means by sheer force of habit, take in this recognition like a flash, and then you will be the master of others about you. No man or woman can shape your thoughts or exert an influence over them. On the contrary you will be in a position to achieve two great ends:

1. You will direct the minds of others.
2. You will be able to know the minds of others even when they are seeking to keep them from you.

FOURTEENTH CYCLE

PITFALLS OF THE MIND

NOT ONLY in the fields
And on the highways hide
The pitfalls for our feet,
But in the mind as well
They lurk and bide their time
To catch us unawares.

HAVING conclusive proofs of the occurrence of the interval in the operations of thinking, and that the interval happens when there comes a turning point in the line of thought, due to scattered thinking, it would seem that the wise man and woman will look out for the pitfalls known as wandering ideas, for these lead to an abundance of other pitfalls. Yet there are two sides to this question:

1. By using the intervals under control it is possible to seize the thoughts of other persons.

2. By permitting the intervals to come involuntarily, the mind is always approaching pitfalls that cause the many troubles of life.

It will now be supposed that you have carefully studied and practiced all that has gone before in the course of training, and that you are able to recognize by habit, rather than by attention, every series of ideas that come to your mind.

Are they trains of thought?

Or are they scattered ideas?

The latter are usually wandering and serve no useful purpose unless you are making intervals voluntarily. Scattered thoughts are in three classes:

1. Those that come to you by your own aimlessness.

2. Those that other persons thrust upon you either by design or by accident.

3. Those that you yourself make in order to receive the thoughts

of others. These are always held in leash and may easily be swung back into trains.

The first class leads to all sorts of ends. As a rule the train is made weaker, and the power of reasoning is lessened. The law of cause and effect is laid aside. Yet it must be said that, in the moments and often the wasted hours of dreamers, inventions, discoveries and inspiration have flashed into the mind. But it does so in about one case in a million. The boy or girl who is allowed to entertain wandering thoughts will follow the bent of almost any influence, be it good or bad. Let us look into some of these instances.

A mother is at work. In the next room her daughter is doing nothing. The mother suspects that this is the case and asks:

"What are you doing?"

"Nothing."

"Why do you not play?"

"I am tired of play."

"Why do you not do your lessons?"

"I am tired of lessons."

"Then why do you not sleep for awhile?"

"I did. I am tired of sleep."

It was at this point that the mother's care was needed, for the child was sure to take a wrong turn in the activities of the mind. The world is so constituted that evil is far more attractive than good. It is possible to be good, but, as the old saying goes, you cannot have such a nice time. Vice is below, and goodness above the average walks of life; and the mind, like anything else, left to itself, follows the law of gravity.

1. Scattered thoughts tend downward.

2. Trains of thought tend upward.

3. It is when trains of thought become partly scattered that they tend backward.

4. To guard against the dangers of wandering thoughts every boy and girl, every man and woman in middle or adult life, and every old person should have a fixed daily goal and a fixed life goal. It is quite true that these things are not adopted even to a slight extent by the average people; but a very few have done so, and with the most remarkable results.

Where there is a goal ahead, the thoughts, when left free, always turn toward it. This is a most wonderful law. It has been taught

in some of our earlier works, but not as a system; and, where it has been adopted, it has seemed to bear out the very ancient saying that what a person resolves to do in this world, no matter how difficult, will come to pass. Noted cases were cited of such successes against all odds; and they served to inspire some of our students to make the trial. But they did not have the anchorage to persist, and this is the way one, whose views seemed to stand for all those who failed, put the matter: "It is all right to say that a person will accomplish in life whatever the mind is made up to do; but a person cannot go about all day resolving to do some particular thing, for he would have his attention distracted from his daily duties."

Such a course would be the supplanting of the required attention of each day with a mere dream. The lad who made up his mind to become a great banker, but did not let the thought of it interfere with his studies; yet, whenever his time was free or he had nothing else to ponder over, he reverted to that subject, and it kept him from wandering thoughts. It is like an elastic band which, no matter how far it may be stretched, returns to its base when free.

There is nothing so dreary, and so dangerous at the same time, as the empty mind, whether it comes empty in brief intervals of scattered thinking, or in lapses which are prolonged. If you have a goal for the day, there will be the constant rebound to that goal; or if for life, then in the deeper trend of the mind, hovering over you as a lifted guide to light the way. If you have no goal of any kind, then each interval is a restless void in which you long for something to do to pass away the hours. You are dull and all about you is dull, and you seek diversion. The monotony of it is awful. The cry of the nerves is for something to do, to be going on, or a means of entertainment and excitement. The busy mind is never alone. It knows nothing of the dragging hours. Look out on the street at night and see the thousands of people filing in the theatre to be given some diversion that will help to kill time. To the gallery are going a stream of young men earning eight dollars a week and more, who will never be worth more than they are paid, and who find the day dull and the night a bore unless they can be amused and excited. They would scorn a book and an hour a day of reading and study, because it is tiresome and they do not need it to get along in the world. In the main body of the house are many persons who have been bored by the monotony of life and who fly out to be amused. They have funds for one night a week, which they

really cannot spare; and the other six nights the man is at home reading the penny paper through and through, and his wife lolls over her novel which she secured in a library. Both these humans need more knowledge than they possess. If the woman were to prepare herself for a high salaried position in case she is suddenly thrown on her resources, she would be a nobler type of life and have an investment that could not be stolen from her possession. If the man were to get some real, genuine grammar in his head, and a knowledge of rhetoric which he regards as slush, and a more accurate idea of English, as well as other accomplishments, he might rise in his position. As it is he is paid more than he is worth no matter what his wages are. He may be in the employment of the government or in some office where he is vastly overpaid; and there he will decay.

The world is full of such people. No goal for the day. No goal for life. A dream of something wholly out of their atmosphere. A circle of cigar smoke, and that's comfort, while the feet are being toasted by the fire which they owe the coal dealer for. The world is filled to the brim with young men, young women, grown-up, and mature folks, who sneer at progress, at better brains, at getting ready for a higher rank in the world; and who will waste their golden hours when opportunity is rich in promise and lounge away their prospects. You cannot change them. Their minds run in downgrade thoughts, and will so run until they ask aid from the public charities or end their lives as thousand like them are doing every year.

But there are some men and women who have ambitions to get on in the world, and who grasp at suggestions that will help them. They are quick to see the power of a natural law and to take advantage of it. It is to them we are speaking. If you should be one of the common run of people and have the self-force to rise out of yourself, you may avoid this pitfall.

Your life should have its one great goal toward which you steadfastly steer; and your day should have its smaller goal. Then you cannot be unhappy, and you will not be restless. Time will not have to be killed. And, better than all, your thoughts, when they cease to run in trains, will always rebound to the light of something that is waiting to receive their attention. It is just as if a man had a home and in the home a wife and with the wife a child; and when duty released him from its daily chains, he looked over to that home and hastened to be greeted there. How lonely is that other kind of

man who has no magnet in a home to attract him to its doors! And how lonely is that individual whose thoughts, when they come to waiting places, find only the vacancy of "no-man's-land!"

Great men walk by pitfalls and not a few of them drop in.

When a man has the mental acumen to build up a colossal fortune, it would seem that he ought to have enough good sense to look after himself in other ways. But as soon as his goal, wealth, has been reached, he has exhausted his ambition, and the intervals then are filled not by a rebounding hope of higher ends in life, but by temptations from the weaker sex. One of the merchant princes of the west, after amassing a giant fortune, having had the blessings of a wife and being, not alone but merely wifeless, thought it a wise move to wed again. No old man has the vitality to endure late wedlock. Physicians who knew of this case, said it was suicide; and the result was that a man who ought to have had twenty years before him, died in a few months. His case is only one of thousands just like it.

The woman is always the active party when a millionaire old man is led into marriage. She has laid her plans well. She knows how to take advantage of his friendship. When once, in that fatal interval of the mind that comes to all who are not on their guard, she has caused him to commit himself, then he, as a man of honor, a gallant, cannot take a backward step. It is all over so far as his independence is concerned.

"I have committed myself, and cannot now withdraw," is the constant excuse.

Yes, but it was in the mind's interval that you committed yourself. That interval was a pitfall and you entered it. It is far better to turn back dishonorably than to go on dishonorably. Many a man has been caught in an interval and will not hedge. He lets a bad beginning make a worse end. He promised, to get rid of a man, to endorse his note; and, as he promised, he cannot now back out; and so he puts his name to a piece of paper that causes him later on to pay five thousand dollars, and the home that he had built about the heads of his wife and children has to go. Why? Because this man, in an interval of thought, was caught and gave his word which he did not wish to break; so he broke up his home.

This is the most common pitfall that awaits the steps of well-meaning men and women.

Here is how it works.

A man who was really an accomplished and a very magnetic beg-

gar, approached a man of wealth, and tried to interest him in some enterprise that he himself had no interest in; and, when he had aroused a vivid degree of attention in what seemed a grand opportunity to make money, the beggar suddenly swung into the fact that he himself was trying to do something else which needed a few dollars, and in order to get the few dollars he would dispose of some small property of value which he had with him. But for the cleverness of the beggar, the man of wealth would not have been caught, as such preliminaries now are very common, and the swing about of the conversation is expected in this era of sharp dealings. But this man's mind entered the interval; and, before it had emerged, he had merely said he would certainly help the matter along by a small contribution of ten dollars. In less than five seconds afterward he regretted saying it; but, as he had committed himself, he stood by his word.

An aged Senator worth many millions in money, and presumably an able man, had been kind to a young lady who was poor but ambitious. The friendship ripened, not into love, but into confidence; and each step from the very first was taken by the pitfall of an interval, in which he committed himself, and made it so difficult to retrace his steps that he went on into deeper entanglements. It is even claimed that a marriage took place on sudden impulse, but the facts are now known to very few persons. The beginning of this romance was the merest trifle; it might have been a small act, entirely without sincerity as an intended offer of personal regard; yet it made retracing very hard.

A Senator who had been married and raised a family, had millions of dollars to spend in honoring his station; but in an idle moment of the mind committed himself to a young girl who had never seen society and whose ambition is not in the same direction as that of the husband; thus handicapping him and his first family, and sending them into social seclusion. He was altogether too old to marry his latest wife, and would not have done so if his mind had been deliberate.

A man who had piled up millions and who had built palaces all over the civilized world, spending money with a hand most lavish, having a good wife and family, thought it a simple thing to chuck a little girl under the chin. Had he stopped to think, he would not have done it. But having done it, and the litle girl having been in the world long enough to know the value of the friendship of a man

who had more millions than he could ever spend, asked him one day for a small favor. She was pretty, exceedingly pretty, and he knew it. When she asked him for this favor, his thoughts flew to the four winds and did not come back to him until he had promised. He was a man of the world, keen and deep in all business affairs when his thoughts ran in regular channels; but when the pretty miss asked him for the favor he was beside himself with delight. It was a mere nothing, and she made it so. Then he came to himself and asked his own judgment, "Is not this little beauty a designing young girl who is after my millions, or some of them? I will see."—He saw her the next day and asked her age, and found it was seventeen. What had she learned about the world? Very little. She was a pure-minded, innocent angel. Then he wanted to know if she had learned much of his financial condition, and so she was asked about that.—"You are the kind gentleman who sells papers at the stand, are you not; very poor, but very honest and trustworthy."—It seems that one morning he had gone behind the news counter and helped himself to the papers that he wanted, as the vendor was away for a moment, and the little girl had seen him there. She, as events afterward proved, had known him to be a millionaire, and long before the newspaper episode, she had known this. Her woman's wit, active in one so young, had told her that if he suspected that she was after his money, he would spurn her; so she pretended that she thought he was poor and that she liked him despite that fact. The idea of being a newspaper seller, suited him and he thought he would keep up the disguise. He was deceiving her. She was deceiving him; but she knew of his deception, and he did not know of hers. One day she asked him for some little favor, never money, and as she was ill her request was written. The messenger, an older sister, had but a half a minute to spare, and the millionaire, in another interval of mind, sent a note, not signed, but clearly in his handwriting. Matters went on until something else happened, and it cost him an enormous sum of money to settle with the petite maiden. In the business world such a victory over him would have been impossible.

Another man, having been for a moment captivated by the charms of a fair young lady, wrote a brief line, and she got away with it. In five seconds after she had gone, he would have given a hundred thousand dollars to have had it back. It cost him more than that, a broken home, ill health and shortened life; for he never stood as well before the public after that. It was the pitfall of the interval.

A young man, having a mother whom he loved and for whom he would have sacrificed all his property and his existence too, in an interval—during which a practical joke had angered him, struck her and felled her to the floor. The horror of it never left his mind.

Clergymen who go wrong, and many do and always will, are more or less emotional and trusting. To them the hypnotic interval works the greatest michief. They are bound to believe in humanity. That is what their religion teaches them. So when the maiden or the grown woman comes for advice and is emotional also, the one slight act that sets the world aflame, is committed. A kiss of the hand or brow, an arm around the waist in tender sympathy, or some familiarity that undoes the man's nature. Then it is too late to turn back. He is lost if the facts ever leak out. He must carry the secret alone, except when she is with him sub rosa, his wife and family may know of it after his death, and his church work is all a mockery. One small interval does the damage. We were personally acquainted with Henry Ward Beecher, and knew him in his great trial. He had been indiscreet. In an interval he had written a sentence that was to outlive him. In an interval he had kissed the lips of a woman not his wife. But that he had done more, we do not believe, as the man's character was a living denial of that allegation. He was full of sympathy, full of emotion, and capable of arousing the emotional nature of his hearers through the deepest power. Among those who knew him as he really was, Beecher was a mere child in his mental sympathy for others; but if you tell this to people who cannot understand the man, you get back a derisive chuckle of derision. The great are misjudged by the minds of wasps.

In court trials the effect of the interval is often seen. The best means of studying mental processes is to be present in a big trial where able lawyers clash with themselves and with able witnesses. Beecher was cross-examined by Judge Fullerton, the most skilful attorney in his day in this work. He laid many traps for Beecher of the same kind that thousands of the keenest minds had fallen into; but the divine did not walk into one of them. Fullerton said that Beecher's mind traveled ahead of his in all the questioning. The lawyer shifted his inquiries often, as the reports will show; but the famous pastor injected his own ideas and never lost track of one idea, and that was the intention of the lawyer to entangle him.

In another famous case Judge Fullerton found a very capable witness who could not be lead into any of the traps of cross-examina-

tion, and he was about to give up in despair when the idea suddenly dawned on him to ask a variety of assorted questions. No two were on the same subject and not in train. This was too much for the witness. The shifting of the line of thought broke up the power of resistance in the mind of the witness. The man spoke of the matter somewhat as follows: "I knew before the trial began that the Judge was to be feared. So I braced myself for his questions. I was on the lookout all the time. As soon as he had been answered one question I felt sure what was coming next, and I was ready for it. But when he put one for me to answer, and got his reply, and went around a mile for another piece of information that had nothing to do with what had been asked just before, and kept this thing going, I was in profuse perspiration in three minutes. I could not think. All I could realize was that he was talking and I was talking in return. This broke me up."

In a conflict that took place in the last year between a man who was a sharp financier and a lawyer, the battle was with the witness as long as the questions ran as follows:

"You saw the man enter?"

"I did."

"Did you see him at any time with a paper in his hand?"

"I did."

"What was the paper?"

"It was a morning newspaper."

This reply angered the lawyer; but good advocates know that when they lose their tempers their cool judgment is gone. So he went on:

"Did he have any document, or other paper, legal or otherwise, that might have contained figures or writing or tabulated accounts, or anything similar?"

"If he did, I saw nothing of the sort."

"Where were you when he entered?"

"I sat in the room used for the Directors' meetings, in the farther corner of the room."

"Where was the door, at what part of the room?"

"Right opposite me but diagonally."

"Were you in a position to have seen what he carried in his hands such as documents or reports or accounts?"

"Yes, I could have seen."

"What did he have in his right hand?"

"A morning newspaper."

"What did he have in his left hand?"

"A cane or walking-stick."

"And you will swear that he carried no papers in his hands?"

"I will."

If the student will notice the various subjects touched upon in this cross-examination, he will find that every idea was in train. The witness had a natural stimulus to his own mind by the connected run of ideas. He was not compelled to take care of himself, as these ideas led from one to another, and left him no gulfs to leap. The first inquiry related to seeing the man; the second to a paper in the man's hand, and this called up the mental vision of the man and what he had with him. The third inquiry related to other kinds of papers than the morning newspaper, which had produced laughter at the expense of the attorney, who was thirsting for revenge. The next inquiry still related to the man's entrance, as it wanted an answer as to where the witness sat when the man entered. Then there was the idea of the room into which the man came, the corner of the room, the door, and the one hand, then the other hand of the man, and finally the walking-stick. Still no documentary papers.

The lawyer knew there was something being held back that the witness was not willing to tell unless the exact question was put to him. Many a lawyer knows the same thing too. As Andrew Carnegie said from the witness box, "There is one question that will reach the point, if you know what it is." This is very often true.

The lawyer adopted the scattered thought process and went on as follows, after seeing that the witness was toying with him:

"What papers have you now in your pocket containing information on these schedules?"

It was almost all the witness could do to recover his thinking cap, as he was looking for a further inquiry in the train. The reply was of such a nature that it held the witness in subjection for a while. After having made an extended answer, the witness next had this question put to him:

"What parties did you meet yesterday afternoon with reference to this case?'

This also required an extensive reply and confused the witness.

Then came the next question:

"When did you last see the book that is now said to be lost?"

Here was a third leap in the mind of the witness. From the

room of the Directors' meeting, to the present day, and then to the gathering of yesterday, and anon to the time when he last saw the missing book, was a journey that kept him thinking. He was pursued in this way until he let fall a remark that pinned the fact that the lawyer was seeking; and, having opened the way, he made full progress very soon.

There was a pitfall and the witness was in it.

While we do not suppose the lawyers who use the scattered thought method, know the philosophy of the process, they have an instinctive knowledge of the degrees of success that follow their many ways of putting questions.

Some of the most skilful cross-examiners use the trains of thought as a means of making witnesses contradict themselves, whether honest or not. The plan is simple enough in itself, but must be handled by a very shrewd mind. It consists in leading the witness by a connected series of ideas to a given point; then going back to another series and bringing up at another point, the two points being exactly opposite to each other and a palpable contradiction. This has won many a case. But the cause is not in the thinking interval, and is rather a trick than a fair process. In some of our meetings we have had the same thing tried as an experiment and it can be made to work in many instances where the witness is not informed in advance of what is being done. If he has information, he will begin to compare his answers some ways this side of the end, and so save himself or effect a compromise.

The use of the interval has been very effective in unfair demonstrations, as where a lawyer was addressing the jury, and had reached a place in his argument when the lawyer on the other side very kindly said,

"Excuse me, please, but a paper of some importance fell from your pocket."

It was a paper that belonged to the opposing counsel, that had been picked up some time before and held for this purpose. While the use of the interruption was a trick, the actual cause that closed the mind of the speaker was the interval that the paper episode set up in his mind. He could not help thanking the lawyer who interrupted him, nor could he scold him for the intrusion. But it broke up the most effective part of his speech. This is a very old method, and is usually employed by merely objecting to something that is being said. However, when this is done in the midst of a

very strong appeal to the jury, the purpose is so plain that it reacts; while the kindness in handing the speaker an important paper is looked upon as an act of courtesy.

Another lawyer who felt that his case was being argued away by the intensely powerful climax being made by an opposing advocate, could not find an opening whereby he could interrupt the speaker; so he accidentally upset the ink, causing a big commotion about the table, which ended in laughter. The address to the jury had reached a most solemn and pathetic state. There was a suspicion that this accident was due to design; and the judge said to a friend:

"If I had proof that the ink was spilled to break in upon the argument of the counsel, I would urge the disbarment of the lawyer who did it."

In order to cause an interval the interruption must be serious enough to drive the pending thought out of mind, and put the whole attention on the new idea.

There is some danger in a false train of thought. If its connecting links are untrue connections, then it leads to almost any end that may be designed. Such false trains are forced upon the minds of others when the latter are in the interval. They then become pitfalls that should be avoided. The remedy for this error is in the "I don't believe" status of the mind, as has been so thoroughly taught in a previous cycle of this book. A familiar example is the faulty conclusions referred to at the beginning; where a person who seemed to have proof of the moving of a table without any apparent cause, or knocks, or other phenomena in physics, immediately concluded that the cause was a spirit. Here is the usual formula:

I am sure that I heard knocks on this table.

The knocks could not have been made by any human being.

Therefore they must have been made by spirits.

The train is faulty for two reasons; first the statement that they could not have been made by any human beings is easily challenged and disproved. But if it were true that the knocks could not have been made by any human being, there is no reason to connect the final statement, that they must therefore have been made by spirits. There are a hundred ways in which knocks can be made by agencies not human, and yet not be the work of spirits. And there are laws that are not fully understood.

Then here is another faulty formula:

I am sure I saw the ghost of my brother standing before me here a second or more ago.

I know it was my brother because I knew him all my life.

As he has been dead for several years, it could not be his living form.

As it was a form, it must be the spirit of my brother.

Here the conclusion is faulty because the train breaks into an erroneous connection. It is not necessarily true that it was a form. It might have been a picture, or any one of a score or more of things. Nor is it true, supposing it to be a form, that it is a spirit. Forms may live in the mind. All ghosts so dwell. A drop of fluid from the blood, lodging in the fine brain-nerves where sight is created, may stand forth in the outer air as a fully fledged individual or anything else that the mind sees through the veil of its many hallucinations. As ideas live in the other mind in the form of worded thoughts, so they may exist there in the form of pictures, or sounds or smells, or other methods of recording. What has been in the long past, may have found its way into the Other Mind and there remained until something called it forth or it chose to come of itself.

A man says: "Do I believe in ghosts? Of course I believe in what I see. And I have seen ghosts."

This train is faulty because he says he has seen ghosts. He thinks he has. More than this, he thinks he ought to know what he has seen. On the face of the assumption his contention seems correct; but when he thinks he knows what he has seen, someone else must be called in to tell him. The ghosts he has seen are the records of the Other Mind that break in on him during some interval in his own conscious mind. Then is the time they select for making themselves manifest.

But the interval plays havoc in some cases. A real estate agent was quite tired, and fell asleep at his desk. His partner and two clerks in the same office heard him snore. While he slept he dreamed that he was asleep, that he woke up, and wrote down on a piece of paper his promissory note in favor of a certain party, gave it to his partner to deliver, and then went to sleep again. Soon he awoke, and did not even know that he had slept. He made the assertion that he had executed the note, and told his partner to deliver it that morning. On being denied the fact, he told what he had done, and the very paper on which he wrote the note, being taken from a book, and that he made the entry on the stub. The

latter was still empty. When they told him he had slept and dreamed, he said, "I wonder how many men have gone into court and made oath to what they have done, and been contradicted by other men, leaving the court in doubt as to which side was telling the truth."

It is true that sleep comes over the mind very suddenly and leaves it very suddenly, with no trace of what has occurred. In a banker's private office, one of a firm of private bankers fell asleep, dreamed that he had signed a check, and when he woke up he raised a fuss in his determination to find out what had become of it. He said, "I have been right here all the morning and I know what I have done." Again the blank stub saved some clerk from discharge.

"I have not been asleep," is heard often from the lips of people who have just awakened from a five-minute nap.

"Were you drunk on that day?" was asked of a witness.

"I object," said the lawyer on the other side; "on the ground that a drunken man is not able to say whether he was drunk or not."

Likewise when a man has been snoring loud enough to make the windows of the office tremble while he sat in his chair pen in hand, as has occurred numberless times, he is not qualified to tell whether he was asleep or not.

In court trials there have been thousand upon thousands of men and women on the stand under oath who have sworn to a negative by saying that something did not occur because they were in the room all the time and would have seen it had it taken place. Not four weeks ago a young lady whose word could not be impeached, swore on the stand that a certain transaction did not occur in the sitting room of her house, because she was there in her easy chair reading a book, and had not arisen from two to four o'clock. The transaction had been alleged as occurring at about three. Several witnesses were required to show that this selfsame young lady always read herself to sound sleep when she had been reading for an hour or so. She indignantly denied it, but her mother, at the risk of losing an important case, admitted the fact.

A certain woman, who was charged by her husband with going to sleep every Sunday when he was at home to be entertained by her companionship, denied the allegation most hotly. So he took several camera views of her, one of which, by being in a favored position with references to her wide-open mouth, made that organ look all-inclusive and the ears fade away into a distant perspective. This was a work of art; but the wife, on seeing it, arranged with her

husband to have it destroyed on the promise that he was to wake her up at any time in the future that he wished to be entertained. "I did not think I was in the habit of going to sleep in the daytime," she said. She was honest, and so are others, for dishonesty is an intended wrong, and the man or woman who sleeps a few minutes in daylight is wholly oblivious of the fact.

Here is another pitfall.

Its danger is in the wrong that might be charged against some person who plays a part in one's dreams.

A great trial has just ended in Virginia, in which a most estimable young lady had a wealthy dentist arrested on the charge of criminal assault. There is no doubt that she was honest and sincere in the belief that she had been assaulted. The defence was that, as she had taken an anesthetic prior to having a tooth extracted, she awoke in a state of hallucination. Eminent experts bore out that theory, and the dentist was acquitted.

Human testimony is not the safest guide whereby to judge one another. So much depends on the vicissitudes of the mental processes that pitfalls abound everywhere. It is hard to say that a thing is so or is not so, under many circumstances.

An emotional mind, like the average female's, is guided by what it wants to believe; and belief in a short time becomes the most certain knowledge. It is to wish; to believe; to know; and then the oath on which some one is pinioned in court. Judges are aware of this peculiar phase of the feminine mental nature; and they have recommended that all women who have the slightest emotional nature, should depend wholly on what they write in ink and never change. One judge recently said: "The testimony of women is always to be taken with care. Many make themselves believe things they, at the beginning, know are not true, but which they come in a short time to believe must be true."

So there are pitfalls all around the human mind that should be studied in order to be avoided.

It is better to suffer than to make others suffer who are blameless.

FIFTEENTH CYCLE

IN NO-MAN'S-LAND

NO DARKER land exists
In all the universe
Than the deep cavern sunk
Beneath the empty vault
Of nothingness profound
In black oblivion.

AS THERE are two sides to every operation of the Other Mind, it follows that, in reverse of the influences that make pitfalls for you by the intervals through which your own mind passes, you yourself can make intervals by which you may draw in the thoughts of other minds. This is close to mind reading, and is direct physical telepathy.

In order to understand the steps by which this process is reached and proved, you should re-read every word of the several cycles that precede this part of the work. It might serve some purpose to go over the explanation again here; but we have repeated it enough in the past cycles, and the review of the philosophy is now in your own charge.

There are two kinds of mind reading:

1. The kind that is employed in public exhibitions, when it is honest and based upon optical telepathy.

2. The kind that is common in the life of every individual.

Hypnotism is also used for public exhibitions and for private healing. As a public show it is a natural crime, and is so made by law in most countries to-day. Mind reading of the kind known as optical telepathy is an accident only, and is found in about one person in a million. It is often faked in shows, and is then based upon some sign system. If it is genuine, it is merely the magnetic power of a person to see the scenes about him when he is blindfolded.

Several of these cases have been investigated and found true. One was the ability to drive through the streets of Chicago, while so completely blindfolded that there was no possibility of seeing anything. The man directed the horses amid the crowded streets at high noon when there were thousands of wagons to be passed and many turns to be made. He drove as accurately as if he had not been blindfolded. The case was a genuine one.

Recently in another city, but many years after, another man did the same thing under greater difficulties, and without accident. The officials took care that he could not have been faking. In both these instances, we took an experimental interest for the sake of testing the truth of the affairs; and there is no doubt that each was a genuine case of optical telepathy.

A large sum of money has recently been offered if any person can count the number of oranges in a pile without seeing the pile with the eyes. The latter must be covered, and the oranges counted correctly. It is not assumed that in optical telepathy the sight is improved by being covered. It all comes to the brain cells where the optic nerve transmits its knowledge. With the opened eyes, no person can count a pile of oranges, unless he is permitted to take them away and count them as they are shifted. The outer oranges hide those in the heap that are not visible until the former are moved away. What cannot be done by the uncovered eyes cannot be done by optical telepathy.

These facts prove that this kind of reading is merely an accident of the conscious brain, and is aided by magnetism. We have met four genuine readers of optical telepathy. There are not many more in this land at a time. They are very scarce. All these could read when blindfolded the same things they could see with uncovered eyes. The ether, or inner atmosphere, carried the sight through solids and transferred it to the brain cells, where all sight is interpreted to the mind. They could read print, and tell all that was before them, as easily as they could do under ordinary circumstances. But much depended on their magnetic condition. When this was low they lacked the power of optical telepathy.

Their work showed the operation of the inner ether that plays so important a part in the development and practice of magnetic powers, as will be seen by reference to the various works on magnetism in the series of studies in the Psychic Society. All through the world to-day where investigations are being carried on by experts,

and learned men in various ways, there is ever coming an increasing volume of proofs of the power of the inner ether. Wireless telegraphy is one example of its usefulness, and the x-ray is another.

Leaving optical telepathy as the mere accident of the conscious mind we come to genuine telepathy as a function of the Other Mind.

Much has been said about the steps necessary for emptying the conscious mind, and these are found in the last three cycles. They should all be mastered before the work of this cycle is attempted.

There has never been a case where one who was gifted with the accident known as optical telepathy, could take thoughts out of the minds of other people. Yet this feat has been accomplished many thousands of times by the operation of the Other Mind by making the proper effort to accomplish it. Of course it is one of those common things that life is full of when done automatically, or in flashes. But to do it as a science and an art, is quite a different thing. That the right method has been evolved is now certain. It consists, whether as an accident of nature, or an automatic process, or a flash or a studied operation, in the following essentials:

1. The mind of the person receiving telepathic knowledge must be emptied, or be made totally inactive in conscious thinking.

2. There must be a devitalized state of the general body.

3. The degree of success to be attained after the two foregoing essentials have been met, will depend wholly on the drawing power of magnetism. As some persons have magnetism naturally, they have the power of drawing thoughts from other minds when they meet the two first essentials, which are emptying the mind and general devitalization. The way to do these things and the relation they have to the activity of the Other Mind in telepathy, are fully stated over and over again in the preceding cycles. Do not try to begin at this stage of the work. It is uphill effort and conscientious practice that will bring results.

If it is an accident of nature that you draw thoughts from the minds of other people, all these three essentials are present; and in hundreds of cases of the same kind this fact has been proved by close observation.

If it is as an automatic process or by the flash of a thought that you can draw knowledge from the minds of others, then all three essentials are present.

So as a studied operation the three essentials must be met. It makes no difference whether you are gifted or work for your achieve-

ments, the same essentials must be present as conditions precedent. Nature and art both meet on common ground when the laws of life are observed.

People have long had an idea that mind reading, in the showman's use of it, was all there was to telepathy. On the other hand, those who know the latter power deem optical telepathy or show reading of the mind as a mere nothing. It is the surface only and very little of that. Coming from an accident of the conscious mind, it has no depth and no penetrating force; whereas genuine telepathy springs from the all-wise power lodged in the Other Mind and includes all the knowledge in the universe.

The trouble we have to contend with is the fact that only an echo now and then can be caught of the great mind. While this is a serious handicap, it could hardly be otherwise; for if you were to have all the knowledge of the universe in your mind you would not be able to give attention to the duties of life. This physical body is not able to carry so great a responsibility as the duties and cares of a psychic existence, as it is no more adapted for that than a fish is adapted for the intricate and comprehensive labors of a government clerk.

The conscious mind is a channel for the passing in of the facts that are conveyed to it through the ordinary senses. The Other Mind is a sieve through which passes all that is, was, or will be. It allows about everything in the earth and above the earth to find transportation. But it is by flashes, by gleams, and by echoes from that outer realm that the conscious mind gets hold of anything unusual. This has been going on from the beginning of time; and our duty here is to see to what extent this process can be cultivated and made practical. Before this book is ended we hope to show both these results.

The three essentials must not be forgotten. Let them be mastered and kept always in mind. Make them habits to be used when needed.

There are also three occasions when the practical uses are to be made of this power:

1. When alone in ordinary thought, or with other persons who are not the ones you seek to reach. The meaning of this is that you are considered alone if other persons about you are not being drawn to your mind. The connection is from other minds, generally out of the room or locality, and often at a great distance. There must be some bond of interest.

2. When you seek to draw knowledge from the minds of those who are engaged in conversation with you.

3. When you are in reverie.

The first and the last of these occasions are degrees of each other. But the intervals are different, and hence the separation of the occasions.

In the first instance, when you are alone and seek to draw some knowledge from the mind of another person not present, you must have the three essentials under mastery:

1. Devitalization.

2. The emptied mind.

3. Magnetism.

The latter is the power, as was so carefully and thoroughly explained in the First Cycle. Power is required in everything. The object of devitalization is to assist in relaxing the flow of nervous energy to the brain. All vitalized bodies have great brain activity. All devitalized bodies have little or none. These are common phases of human nature. A lazy body, a lazy mind. A sleepy body, a sleepy mind. A sluggish body, a sluggish mind. A tense body, a tense mind. A wide-awake body, a wide-awake mind. These are axioms of everyday existence, and they explain an immense amount of human conduct. They show why some persons cannot sleep at night and others can sleep at any time, night or day.

They show why some persons are dull in mind, stupid in thought, or active and keen in execution. They stand close to all the phenomena of the so-called occult, hypnotic, trance, and a dozen other states.

Can there be power of magnetism and devitalization of the body?

Yes, it is a wonderful thing, but it has been done thousands of times and can be done millions more. Magnetism by devitalization is not lost, but saved. It is stored. It is sent back into the ganglionic cells and there held in great force. When a wide-awake man or woman devitalizes the body, the magnetism is like a great head of steam in a mighty locomotive; it is all there, but the wheels are idle.

The study and development of magnetism in its various classes for human use, is very simple and easy; although the uses are as broad in their scope as life itself. It is life, and therefore cannot be made a small and contracted thing. This is the reason why it is contained in several volumes of great size and still greater cost.

The study of telepathy is intricate, but is not hopelessly hard.

Any man or woman who has average intelligence can read and master these cycles. They are both plain and practical. Yet telepathy is vastly more complicated than magnetism, and the two extend together through great breadths and into profound depths, as companions in the two most useful studies of life.

We say this because people think that magnetism must be born in a person and cannot be developed. While the power is born, it is dormant in nearly all cases, and experience shows that the developed magnetism is more powerful because it is founded on practical laws that must be understood before great progress can be made.

The grandest conception of a human being is when the power of magnetism has been called to the ganglionic cells or nerve centers by devitalization. Then the mind is ready to be emptied, and the condition is complete.

The process of emptying the mind is fully taught in the Twelfth Cycle. It has been thoroughly tested and found to be effective at all times. The thoughts are lost by vanishing backward. They pass backward through to-day, then backward through the last twelve months, and still backward through the years of life, and finally are emptied in the deep, dark, black cavern of absolute nothingness, called "no-man's land." Review the Twelfth Cycle for this line of instruction.

The process is double-backward

It is backward through the five chief events of the day, then backward through five chief events of the year of twelve months, then backward through the five chief events of the life of years; thus being three series of thoughts, each backward in the series, and the latter themselves backward; thus making the double-backward process of the mind until it tumbles into oblivion.

Careful experience proves this to be a wonderful procedure, when it is made automatic.

You cannot realize its value until you have mastered it. At first the mind will work in a dull manner because of lack of flexibility in thinking. It may require days or weeks of steady practice to make your mind flexible; but when it is accomplished this flexibility will serve in hundreds of other ways; as you can throw your thoughts at will, invite sleep at will, and control all conditions of the mind and nerves by its use.

You may have been trained for some physical effort, as for football at college. If so, you will recall how stiff the muscles were at

first, and what a slow process it was to make them flexible. But time and persistent practice won at length. The pugilist, Dempsey, who has won the world's championship, and has rested on his laurels, if he shall come out of his retirement to enter the arena again, must go to his training camp and begin his practice all over again. His muscles are stiff, and lack flexibility. It will take weeks to bring them into condition. So the human mind is a very stiff thing and may stalk awkwardly through those backward thoughts for some weeks, but in time it will become flexible, and once so it will remain so for a lifetime if the practice of the art as shown in the present cycle is maintained as a habit, which is very easy to do.

When the mind is at length trained to go into "no-man's-land" in the flash of a second, and you are able to devitalize your body while concentrating your great fund of magnetism in the nerve centers, you will find yourself possessed of a tremendous power. It will surprise you by what it can accomplish.

This process opens up the Other Mind, and it can be done in a flash or in a reverie. To be able to catch what is at hand, the conscious mind must come back. This is a matter of habit also. But as it comes back, it catches only the echo of the departing mind. The two minds are not present together, each in full sway, for this is contrary to the purpose of nature.

Three things are to be recognized:

1. The Other Mind does not speak in words. It uses all the means of conveying knowledge that the conscious mind employs, but has no words, no figures, no signs. If words are ever transferred they are the interpretation of the conscious mind, not the message from the Other Mind. If you seek to get from the mind of some person who is not present, the knowledge therein contained, and if you expect sentences to walk into your mind, you will be mistaken. They may come, and do come quite often, but only as secondary. Knowledge existed before letters or words were known. Nothing can be more transitory in history than the language of people. Words vary as you travel over the earth. If you were in Japan you might be told many things in that language and not understand one of them; yet the things would exist just the same.

2. The feelings are generally the first kind of knowledge that will come to you if you succeed in drawing from the mind of another. They are stronger than mere ideas, and are caught by magnetism in a more ready manner than mere information. Magnetism is

based on the power that is naturally lodged in the feelings, which are the offspring of the nerves, just as magnetism is.

3. After you have succeeded in drawing knowledge from another at a distance, you must learn to interpret it in the language of the conscious mind. This is often a very beautiful experience, and one that has proved fascinating to many students in our experimental class.

The three occasions require three different uses of the interval.

1. When you seek to draw knowledge from a person with whom you are talking, the interval must be a flash.

2. When you seek to draw knowledge from one not present, the interval must be longer than a flash, but shorter than one would think necessary, as will soon be explained.

3. When you seek help while in a reverie, the interval is prolonged.

If you can see the difference between the presence of the conscious mind in ordinary thought, and the part-presence of the Other Mind, as in a reverie, or sometimes the complete presence of that giant function, you will then be better prepared to understand the passing in and out of the arena of thought of the two minds.

Your avocation will determine whether or not you have ever used the reverie. If you have you will recognize the following account of it:

You go to your desk or table, and it is evening. You wish to be left alone as weighty matters are pending and you must cope with them.

Through a process of thinking, known to every man or woman who has ever accomplished anything in this world, the conscious mind gradually drifts away and on comes the reverie. The line of crossing is very distinct. Here the interval is prolonged.

The flash interval is one that skill and long experience is able to invite with accuracy. The Other Mind delivers a general fund of knowledge by the echo principle, which is worth studying. It has been referred to, and is seemingly complex for the reason that it deals with a set of laws not applicable to physical thinking. This proves that the Other Mind is the agency of another life that is not physical, and that is immortal, or at least that survives the wreck of the physical. The two points of difference between the physical and the psychic existences, are:

1. Language.

2. Interpretation.

If you were to die and go to another world, as most people expect to do, what language would you speak there? In this world we find a language for every nation, and in each nation a dialect for each section unless, as in the United States, there is no exclusive part of the country shut off much of the time from other parts. In such a country as England, there is almost a separate form of English for each country.

But would you speak English in heaven?

If not, what language?

It has been guessed that music is the universal means of communication, because in this world the only thing that does not change is the scale. Every whole-note has a relationship to each whole-note above and below it that no nationality can affect; and the same is true of every half-note. This is due to the law of fixed vibrations which make a sound in music. In spoken sounds, as in words, the act of speech causes a slide off every note, either up or down; but the slides are controlled by the law of the musical scale, and cannot be changed. What makes a word is its composition of vowels and consonants. Vowels are shapes of sound made by positions of the lips, mouth and throat, and consonants are interruptions of the flow of sound; a wonderful economy of nature. There are very nearly the same alphabets all over the world, for the reason that there are three basic vowels, ee, ah, and oo, which must appear in every tongue on earth. Then there are three basic consonants, b, d, and hard g. From these six bases all else is built and every language shows this fact.

The different languages of this planet are due to some slight variations in the secondary vowels and consonants, and to the accidental building up of words. If there shall ever be a general language in this world, the basis must be the three vowels and three consonants referred to. Try to see how many words you can build from these six. Then the vowels open gradually to shades of sounds, which seem different as the ear learns to distinguish them; and the consonants give rise to all kinds of variations. Did you ever stop to think that d is easily changed to t, l, s, th, dh, as in the word *then;* z, sh, tsh, as in the word *chin;* zh as in the word *azure,* all being on the forward part of the tongue? It is in these variations that the difficulties of foreign speech arise as far as utterance is concerned. But words that mean one thing in one tongue, mean something else in another. Look at any page you please of a book of French,

German, Spanish, Italian, Russian, Greek, Japanese, Chinese, or other tongue that you are not able to speak, and you will see why there is no one preferred language in heaven.

The Other Mind is free from all earthly language.

But ideas are the same, no matter how they may be expressed in writing or in tones. If you burn yourself, it is a burn even in Portuguese, whether you can utter the word that will make it known or not. If you slip on the ice, it is a slip in all the tongues of earth. Facts are facts. Ideas are ideas. Feelings are feelings. These pass through the wall of the two minds, but words do not. Words are often found in the conscious mind, as interpretations of the echo from the Other Mind, after the latter has been in and out; but they are creations of the former, which is often referred to as the language-mind, because it is the only one of the two that carries a language.

Music is founded on the number of vibrations per second of the molecular waves of the air. It is a fixed language, as it cannot vary. The shape of a consonant or vowel may be shifted by the way the muscles are worked; but any musical note is the same the world over and in all other worlds where they have atmosphere. If it is sharped or flatted, the note passes into another one of fixed vibrations. Song and instrument are agencies of beauty and ideal enjoyment, such as we might expect in a better world. But they are active only in an air that can be vibrated, and have their limitations on that account. The solution of the problem, is in another direction entirely, and we will leave that part of the subject.

What concerns us here is the fact that words are not the language of the Other Mind.

Many persons refer to the visitations of that mind as impressions, others as inspirations, others as intuition, of which woman is the master-force, and others as revelations. All these are part of the great study of magnetism, and it is not wise here to intrude on a work so much larger than this, as it would defeat the present line of instruction. These visitations cover an immense ground, as will be seen in other works in the Psychic Society.

But what is called an impression is a leap out of the Other Mind into the conscious mind. It comes in the interval, and is at hand when a turning point occurs in a line of thought. It will help us to understand two things:

1. What telepathy in its simplest stage is like.

2. The way the Other Mind acts in the first development.

On the physical side, and without intruding on the magnetic side of impressions, let us see how they happen and to whom.

The impression is a common, everyday occurrence. We know many thousands of women, and have never yet seen one that we broached this subject to, who had not had many impressions. Some women have them daily. All men have had impressions at times, but not as frequently as women.

An impression is the simplest form of telepathy. It happens, as has been said, in the interval which attends a change of thought from one subject to another. If a woman is talking along on one line of ideas she will not receive an impression until there is a sharp break in the run of thoughts. Then it may come or not, depending on several contingencies; the most important of which is her ability to know it when it comes. Even men of stolid, phlegmatic temperament, all lacking in emotions, have the knowledge frequently from the realm of the Other Mind, but do not know it, and have rarely ever recognized it. The presence is there, and not different enough to attract attention. There is no loud knocking, but the echo only of the recent visitation of the Other Mind.

It is well known that women whose emotional nature is keenly developed, are the constant receivers of impressions. There must be a finely strung nervous organization. This is developed in such a study as Advanced Magnetism, and can be carried to any limit, all the while increasing the health, the power of the mind, and the usefulness of all the faculties for the grand work of life in every way.

The impression is never a message in words.

It uses no language, and so is clean cut from the Other Mind. It leaps into the conscious mind, as has been often said, and yet enough is now known to enable us to state with absolute certainty that it is merely an echo, not a direct communication. Look back to a preceding cycle on the subject of echoes, and note how they act. The example was given of the hearing of the remark made by another person when you were not paying attention; yet if you are asked what was said, and the delay has not been more than two or three seconds, you can repeat the last words exactly. As high as fifteen to twenty words have, by fixed experiments, been repeated from the echo of the mind.

This is what impressions are; just echoes.

The Other Mind has come and gone, and in the brief second or two that follows the visitation, you catch the echo and a feeling of something out of the ordinary comes over you. "I have just had an impression that I am going to hear bad news," may be your remark. There are no words, no message, nothing but the feeling. If it has come from the other mind, it will be followed by the bad news. If it is a form of hallucination of the conscious mind, it will be nothing at all. Only careful experience will be able to distinguish the difference.

The impression must be translated. It is not in words.

If it presages bad news, it will produce a heavy feeling akin to gloom and disappointment. If good news, it will make you bright and elated. The experiences are very common. And they prove true. Sometimes there is an impression that a person is calling, and is on the way, or is preparing to call; and this is verified by the actual visit. If on some unpleasant errand, there will be the double impression of the two phases. We heard a woman say, "I have an impression that Mr. H. is to call this evening and that he intends to make trouble." The man came and did try to make trouble; but the wife and her husband had talked the matter over and decided how to attend to it, and the trouble was averted. The name of the man came by telepathy, and it reached the mind, not as a word or name, but as a feeling that such a person would call. The feeling, or impression, may include the picture of the man, but as a matter of fact it is the idea of the man himself, not anything that can be written down or spoken. The conscious mind makes the interpretation, after having an idea on which to base it.

Here we see how the Other Mind brings knowledge and how the information is converted into words.

When throwing the mind into "no-man's-land" for the purpose of making it receptive, the first sensations are impressions, and the next are direct influences which it seems are being experienced by persons who have some aggressive feeling or purpose towards you. An example of what reached a man of some wealth who had moved into a town, and whose attention had been called to the methods herein employed by some of our members, is told below. This man, after learning what our experimenters were doing, asked to be included in the local party. He had therefore been a student of the process and had put it into practice.

One evening, before he had settled in a new boarding place, he was reading the paper first for the news, and second for some advertisements concerning real estate. The room about him was in confusion, and his wife was helping to straighten out some of the things. The man looked up from his paper, and said,

"When did you say Hackett was to call?"

"I did not say he was to call at any time. Who is he?"

"Why, you just told me Hackett would call and you named the time, but it slipped my mind."

The woman thought her husband was in a dream and so told him. He had really heard, as he believed, her say that Hackett would call. Having dropped the matter as a sort of hallucination, he took up his paper again and soon after turned sharply to his wife and said:

"I thought you did not know Hackett."

"I do not."

"Then how could you advise me to not have any dealings with him as he was a land shark?"

The woman suggested that her husband go to bed and sleep off the effects of his supposed dream. But in five minutes more the card of Hackett was at the door and a conference followed. It turned out that the man was unreliable and his methods were soon laid bare by one who knew the world. The telepathic message served a good purpose. It was often talked over afterwards; but still greater results from the practice followed to the advantage at all times of the man. How the name Hackett came to his mind he did not know; but it is probable that the name was seen by him in the paper, and as it was that of a real estate dealer, it may have entered his mind and there been left until the occurrence of the interval, when it was connected with the purpose of the man himself to call.

This is one of the cases where the message is made to convey a word. Many others have occurred, but they are exceptions to the general rule, and there is some way of accounting for the introduction of words in telepathy outside of the process itself.

From these simpler acts called impressions the next step is somewhat more intricate, and applies to the use of the emptied mind when in the presence of others to whom you are talking. It is frequently the case that some representations are made to you that you would like to have verified, or that there are things held back

in the minds of others which you would like to get at, or purposes not apparent, or silences that should be brought forth.

In the midst of the conversation, if you shift the line of thought by a direct break, so as to cause an interval, the mind can be thrown into emptiness, and a magnetic impulse will draw the thought from the mind of another. It is impossible to draw the thought when you have an idea in your mind. Sometimes we have heard experimenters say, "Now concentrate your mind on the one thing you wish to know." This is the reverse of nature. The English Society for Psychical Research long ago came to the conclusion that only an empty mind can receive telepathic communications. It spent many years and much money in getting this far and dropped the subject as too deep for its further investigation.

The idea of concentrating the mind is correct if it is properly understood. Sometimes the term excentered is employed to mean the outward action of an idea, and concentric to mean the inward action.

A person of great ability will have both actions going on at about the same time. He will throw out ideas and often try to make them find lodgment in the intervals of other minds; and this is excentric thinking, or outward sending of thoughts, as excentric means only outward in a technical sense and not peculiar. He will in rapid succession shift to the concentric or concentrated mind, which is making his own mind empty, and thus invite ideas from others. This is not concentrating his mind on the thought that he wishes to obtain from others. It is turning his own mind inward, and emptying it.

There are many persons of both sexes who have learned to do this. The more frequently it is done and the more rapidly the mind shifts from one action to the other, the easier it will be to interpret the knowledge that comes into the conscious mind from the Other Mind. The quick interchanges are important, for when the visitor has come and gone and what he said is to be gained only by an echo memory, speed of change is necessary.

The English Society has had many cases of the reception of ideas of considerable accuracy from the minds of others, and they were the result of tests of every conceivable variety. They served only one purpose, and that was to confirm what was well known before, that thought transference was a genuine process. They went so far as to obtain even words, or descriptions that were easily translated

into words; but the conscious mind does this very often. We do not think words actually originate in the Other Mind, as that has no language like ours in which to clothe its knowledge.

In a common transaction where a prospective buyer seeks to pay much less than property is worth, and the owner is compelled to sell at any price, it is very important for the latter to know how far it is safe for him to refuse the offers of the buyer. We recall the case that occurred not four months ago where real estate was offered for $32,000, but the owner had to sell at the best price he could get, for his creditors were close upon him. If he sold for less than $26,000, he would lose money; all above that being profit. Along came a man who wanted the property, but was determined to get it at the very lowest possible price. He had several talks with the owner, and repeatedly asked him what he would take and make a sale, saying, "If you name a price too high, I shall not give the matter further attention, but will accept an offer now pending elsewhere." This frightened the owner; but he caught from the mind of the other man the one thought, not in words, but in a strange feeling. "I will take it at your price if I cannot do better." The owner, by a sudden impulse, replied, "I cannot tell you that someone has offered me my price, for that would be a falsehood, and it would not deceive you. Men in your position know the tricks of trade. But I will be honest with you and say that I have not yet had any offer near my asking price. Nor do I know that I will have. But I am going to stick to my asking price for awhile; then, if I cannot sell the property, I will make a reduction of five hundred dollars, and take $31,500."

This was too much for the buyer, as so slight a reduction was of no consequence when he had hoped to get at least ten thousand dollars off. The result of that meeting was that the price of $32,000 was paid, giving the owner a handsome profit of six thousand dollars, not one cent of which he expected. Had he tried to bluff by saying that he had been offered certain sums for it, the buyer would have looked upon it as a falsehood.

Hundreds of similar cases, showing the value of drawing thoughts from the minds of other persons, have been called to our attention, and confirm the fact that study and practice will slowly and surely increase this faculty.

The one basic fact should not be forgotten, that thoughts are all the time coming into the mind, but are not recognized.

SIXTEENTH CYCLE

THE REVERIE

COME, gentle harmony,
And blend our waiting minds
Into one train of thought
From which spring higher hopes
And loftier character
Than we have ever known.

PROLONGED intervals are always reveries. They are quite distinct from the dangerous lapses that are treated of in the higher works on magnetism. A lapse is a mind devoid of magnetism that has been emptied by some other control, while the person is in full consciousness. It is not even waking hypnotism. It is a lapse, full of pitfalls and extreme dangers.

On the other hand the reverie is an interval. By this is meant that a train of thought has come to an end, or an idea has been exhausted and you find yourself alone with your Other Mind. This visitor is not in full possession, but stands as a guest at the outer portals, while you in full wakefulness sit and let veiled dreams float by at their will.

In the reverie the conscious mind is present, but seems to have gone to its portal of exit and there to be held in abeyance at the very threshold, while the Other Mind is at its portal of entrance and seems to be held there because it cannot come upon the scene while the conscious mind is attentive. This is merely a fancy, but it serves to represent the fact.

The true reverie is meant.

The roaming, half waking, half sleeping thoughts, idle, wandering, and incoherent, are not reverie. They are stupidity. Reverie is full of life, of magnetism, of action, of deep thought, and is wholly a supreme experience. If it comes to you, it will not be mistaken.

The idea of an open grate fire, with red colors fading into fantastic shadows, is good enough for the stage, and would be very pleasing were they realistic in life. The man who planted a garden, and in the shade of trees, around winding paths girt with flowers and grasses of beautiful effect, deemed that the spirit of his genius would move him to great thoughts, found that the good goddess cannot be coaxed into hidden byways merely because they are nicely suited to her visits. The other man, a poet, who wanted the architect to make him a great fireplace in his study, where dim red lights could throw their glow on his fevered brow, got what he sought; but the charm of the place was so great that it brought the whole family there every evening to participate in the enjoyment; and where the whole family is, there can be no reverie.

Better still was the old, worn, cheap standing desk used by Longfellow, who found it placed against the wall of his room, and there he got his inspiration and had his reveries, looking out on the distant River Charles, which he saw not when his eyes were fixed on the beyond. One afternoon a friend from Harvard University dropped in to see him by appointment. He entered the house and was shown the room where the great poet was sitting looking at a piece of paper on which were five lines in pencil. The caller addressed him by name; but Longfellow seemed not to hear him. His eyes were fixed, and seemed to look miles beyond the paper. His face was lighted by a sweetness and glory that would beggar words. Not a muscle moved. The visitor took a seat and waited. Ten minutes passed, and then the pencil wrote more lines with rapidity, and the work was over. An immortal thought had gone down on paper where it could not be lost. The poet turned slowly to the visitor, saw him, rose and took him by the hand and said, "Have you just come?"

The poet, Marini, when absorbed in a reverie that produced great thoughts for his admiring countrymen and the world at large, was severely burned by a fire and seemed to have no consciousness of it until he was dragged away.

One day Napoleon before the battle that made him stand out as the greatest general of all times, was alone in his tent. Officers passed and paused, and did not enter. The warrior's head was bowed, and his chin seemed to rest on his coat, while his big eyes were glaring at a chart that he had drawn. "Here the Austrians will advance. They will be broken in halves here." And he went on through a maze

of complications that were understood only by himself. So the battle went. So the enemy lost. Every detail occurred as he had planned it. This was not the prediction of some transaction that would suit the fortune teller, but it was based on the following process:

There were many movements offered the Austrians. Their general would look over the field and decide what seemed to be the best, and that he would adopt. In such case the French would meet the action in a certain way. Then the new choice would arise, and the enemy would make it by a certain movement. This would invite a check from the French by a shifting of their position; and so the formations were seen in advance, not as they would be, but as they would most likely be; and the reverie proved correct.

To foresee a fact and to foresee a probability are not the same thing. What a man will do in nine chances out of ten, is not fortune telling; it is an inspired guess, or the fruit of careful judgment, or the drawing of an almost certain probability.

It is said of Angelo, the greatest architect, poet, painter and philosopher, all in one, that ever lived, that he conceived all his achievements in reveries. His biography, and that of every genius who has trod the earth, is the story of a life-long reverie.

But history is full of such episodes.

It is the practical, everyday side of the subject that is most important to the students of this work.

A trance, in one case in a hundred or so, may be genuine; but it is not a reverie. It is hypnotism, either self-induced or brought on by an operator. The conscious mind is all gone, and cannot connect with the Other Mind. The same is true of all hypnotic sleeps that are deep, and those that are not deep are dead lapses, which are the opposite of reveries.

One of the most remarkable instances of genuine reverie occurred on December 31, 1917. A man who two years before had returned from India under an assumed name, stated that he had been compelled to separate from his father and mother, and his wife and boy, following a shipwreck. He would not give his true name nor the reason for concealing his identity. But he was a man of education, of culture and some wealth. He wanted to find his father and mother, and his wife and boy. In a letter he wrote as follows: "There is no sentiment in my nature. I am a practical man. I do not believe in the occult sciences, and do not want to. Telepathy

is undoubtedly a fact. I know nothing one way or the other about it. I want to find my family, and cannot locate them. I have tried every means at my disposal. What can be done further?"

He became one of the experimenters, starting with no experience whatever, and having little faith in the results. But he enjoyed the tests. In a few months he learned to devitalize so that he could drive all his nervous currents to their centers and thus release the mind from its own thoughts in a second of time when following the plan to produce the interval. After further experiments he was able to enter a reverie. At first, in this branch of the work, he was afraid of going into a trance, but one reverie proved to him that it was the opposite of a trance. He was never sleepy in the reverie, nor in any mood like the trance. He said he was never before so wide awake.

In the night of December 31, 1917, he was alone in a lonely house, where there were comforts, but no companions. He had fitted up a room for his own use, which adjoined his sleeping room. This was on the second floor of the building, and it was facing to the northeast. In a square tower there was a fireplace which gave out warmth sufficient to keep the temperature mild, while the winds out of doors blew a gale and a heavy fall of snow was in progress. He always loved to watch the snow coming down, especially as he had spent so much of his life in India, where such storms are found only in the high mountains.

With all lights out and with his back to the dim flames that were flickering on the hearth, he turned his chair to the big northeast window against which the snow was being driven in fierce gusts. There was light enough in the fireplace to illumine the scene out of doors. This seemed to grow fainter within, but to be more and more visible without. His mind was opened to a reverie. With pencil he noted the thoughts that came to him. There was the old scene of the shipwreck, the cries of all on board, the struggle for safety, and the wide separating of all the members of his family. From the waters he saw them picked up by a great ship, the view of which was so clear that he drew a picture of it. This brought the reverie to an end for a while. But he had the satisfaction of having a drawing of a ship that he had known and could probably have traced, without revealing his identity. He again fell into a reverie. In this he visited the great cities of Europe, one after another, and reached one where the signs told the nationality; but

it was unknown to him. He wrote down the names of the signs and the name of a street there. This was all. The excitement of the experience kept him out of further reverie for several hours. At the point of falling asleep in his chair, he heard the chimes of distant bells announcing the birth of a new year. In the interval that followed he saw his son, now grown almost beyond recognition, standing by the side of a newly-made bride.

During the weeks that followed he set in motion a series of inquiries concerning the city the signs of which he had seen so clearly. He was informed at last that it was of a certain name. To this he traveled, hired a conveyance, and asked to be driven to the street. He walked along the buildings, after alighting from the carriage, until he came upon the very scene that he had witnessed in his reverie. In the course of the afternoon he found his son and the bride, and from them he learned of the place of residence of his father and mother, who were now quite aged.

He is sure that these results were ascribable to telepathy, not as a gift, but as an acquired power.

A woman who was among the experimenters for two years and who had never had any experience in this work prior to her own cultivation of the habit of emptying the mind, was accustomed to sit in the twilight every evening. She would not allow the lights to be brought into the room as long as she could see the figures on the carpet, as she stated. The result of this love of the twilight was the habit of reverie. On one occasion, she saw nothing, heard nothing, and felt nothing, but a sense of chilliness came over her as soon as she entered the reverie. This she spoke of to her family. The next evening she again had the same sense of chilliness, and something seemed to denote the idea of snow and ice. This was more fixed the third night. On the fourth, she thought she heard the sound of gold, and that it was still colder; all chill and snow. Later on she left the reverie, as it seemed to be of no value to her; and as soon as she found herself approaching the state, she had the lights brought in.

About a week after that, one evening the moon was rising in its fullness in the east over the tops of low trees, and the scene was so entrancing that she sat long after the twilight had departed. In a deep reverie she began to think of a man who was playing as a boy with her mother, and who suddenly became a full-grown old man. In his hand he held out gold, and he stood in the deep snow. These

incidents fixed in her mind the fact that she had, on previous evenings, had suggestions of gold and snow; and she placed all these incidents before her family. They soon agreed that, unless it was all a mere fancy, there was some relative in the far North who had gold for her if she could find him. Her parents were dead, and she had never known of an uncle; yet this reverie seemed to point to the fact that the boy playing with her mother, and then his sudden change to an old man, indicated an uncle who had never been known to her. The mother had died when this daughter was quite young, and the family had been separated ever since. This would account for the possibility of there being an uncle.

The next day her husband began a searching inquiry; looked up the record of birth; and in the course of a few weeks found that there had been a brother, and his name. The inquiry was then carried on in a very simple manner. Letters were addressed to every town in the gold mining regions where there was a snowy climate; and in the course of time communication was opened with the lost uncle. He had his side of the story to tell, which was that he had acquired a fortune in gold hunting and wanted to leave it to the child of his sister, the only relative he knew of, and she had been lost to him for most of his lifetime. He used to think of her every night. To repeat his words: "I would think, and think, and think, night after night, would I ever see my sister's child? I wanted to make her happy. I did not know that she lived. It had been many years since I had heard of her, and I would think if she lived I might find her. Then the letter came and my wish was answered. When the letter came I was afraid it was a dream or ghost, it seemed such a strange message. My thinking won out for me. It was that."

He was right.

If you go into a reverie, you will pick up out of the infinite knowledge of everywhere, some intense thought that is seeking you. Time and distance are not always barriers. Such intense thoughts have been picked up by a reverie from over the other side of the world; and some have come up out of a long past.

It is all wonderful. Every reverie has its experience. We have never known of one that was a mere blank. If it were, it would be classed merely as a drowsy affair, and lacking that central intensity that is so needed to its life.

In a true reverie there is no sleepiness. All is wide awake. The mind starts with excessive activity and the seeming impossibility

of sleeping. Then comes the deliberate attempt to break in upon the thought by a sharp change of subject that is in no way connected with what has been in the mind. The devitalizing of the body drives the magnetism in upon the nerve centers, where it is greatly intensified; and the mind at this juncture is thrown quickly into "no-man's-land." It is all a work of purpose, with no drifting or lagging.

We have always taught the importance of having an object in view at all stages of the day or year. The lack of a definite purpose in what you do or think is exactly as disastrous as the lack of a port to a sailing vessel, or the lack of aim in a war. The useless army goes forth to the field, without general, or organization, or design. It drifts. If life is carried on in such a way, there is bound to be failure. In the use of the reverie, which is capable of being made the best friend a man or woman ever had, there is the opportunity of winning wonderful success if there is any point in doing so. Heaven helps those who help themselves, which means that it does not help the aimless individual.

Every blessing should be turned into fruitage.

The reverie, in which the two minds stand on the threshold of the same realm, brings knowledge of the best ways to proceed in every phase of existence. Nothing is too small or trifling for its attention. But there must be a power to draw it, and that power is purpose. In the absence of such a magnet as purpose, the reverie is receptive only of the intensity of others towards you. It is to show these opposites that the two cases were included in this cycle. Let us compare them.

In the first case of reverie, the man who had not seen his family for many years, had in mind the deliberate and intense purpose of finding them. He thus drew the facts to himself.

In the second case the woman in reverie had no wish or purpose; and this left her mind open to the intense wishing of someone of whom she had never heard, and of whose existence she could not have given a thought.

These are directly opposite types of reverie.

The second draws the intense mental activity from another person, no matter how far away. There are abundant proofs of this kind of action to establish the law under which it works. It is seemingly a haphazard process, but obeys fixed laws of life.

The first is by far the more valuable type of process in the long run; for it need never fail, and is a constant agency; while the

second must have a counterpart, and this is not always available. It is not a probability that some one is seeking to send an intense thought to you every time you sit down to a reverie.

We believe in the practical side of everything that pertains to this life. Sentiment has its place, and may serve a fine purpose, but living is a real thing that must make the first demands on one's efforts. It is the most practical thing in this world to have tangible answers to the following questions:

1. Why are you in the world?
2. Do you want to be a living being, or is life of little use to you?
3. If it is of genuine use to you, in what way is it useful?
4. Is your life of genuine use to anyone else than yourself?
5. Is your living on earth of any good to the world outside of those who are connected with you?
6. What occupation have you now that is of a high value to you?
7. What do you have each year over and above what you earn? That is, what is your net gain at each years' end?
8. How long will your present occupation and earning capacity remain with you, in your opinion?
9. If you were to be stricken with a long period of sickness what have you to fall back upon for the support of yourself and those who are dependent on your help?
10. If you were to lose your present earning opportunities, either in business or employment, to what could you turn for other earning opportunities?
11. At the present rate you are saving each year, what amount of money or property will you have when the time comes for you to retire or suffer a breakdown that will throw you upon your savings?
12. Do you believe in hiding your talents and letting them rust with non-use?
13. Do you believe that if you advance into the years that are weighty with age, and have your lamps not trimmed, and no readiness for that era, you can spend the declining period of your life in peace and comfort?
14. Are you one of those persons who, by a wrong interpretation of the precept, "take no thought of the morrow," let things go as they will, and believe in not crossing bridges until you get to them? And do you know that these two monstrous misinterpretations have led to more deaths in the poorhouse, in misery and abject suffering, in suicide and the horrors of self-debasement at that time

in human existence when the call will be: Bring forth the talents entrusted to you and show what you have done with them; or, in other words, how have you spent the days and years as they passed by with fleeting feet?

15. Do you know that to-day is all that is yours? That to-morrow is the accumulation of all the to-days that have been yours to improve? That to-morrow is the sum total of to-days? That your to-days make the new opportunities for other to-days? Do you know that it is NOW, and no other time, that you are endowed with privilege, opportunity, and help? That the person who lets NOW go by in uselessness will pay for the default sooner or later; and that there is never a chance for the inevitable future to wipe out the neglect.

16. In what way has to-day been of use to you or to anyone else?

17. In what way will to-morrow be of use to you or to anyone else?

18. What is the goal or purpose of the coming year in your life?

19. What is the goal or purpose of your existence on earth?

20. When your career will have ended, what have you gained by it in definite purpose?

21. Do you think that you can atone for days and years of wasted existence by religious inclination later on, or by charity?

22. Do you know that indiscriminate charity, of which more than eighty per cent is to-day, is making a people of degenerates from whom is being taken the self-dependence necessary for true life, and to whom is being given all the free scope of criminal tendencies that vice could want?

23. Do you know that true charity consists in taking care of the needy in fact, not the self-made-needy; and in opening the way for all other classes to earn what they receive, and that the opposite method is in vogue to-day, for which the next few years will yield a reward in blood and anarchy? Do you know that thousands of wealthy men and women think that all they have to do to be useful citizens is to give when asked, and not to know something of the uses made with their gifts?

24. Do you know what is meant by wasting time?

25. Do you know that minutes and hours are actual property belonging to the universal fund of wealth, out of which a share is given to every individual to use, and that such time has both a money value and a personal value?

26. Do you know that you can rob this fund of much value by

idle waste of minutes and hours, in which nothing is gained for yourself or for others; and that you will be held chargeable with this deficit?

27. Do you know that, while money and property are parts of the same physical earth out of which you were born and should be won in order to improve part of the talents committed to your care, there are other gains more important, one of which is an enriched mind?

28. Do you know that there are many studies and many lines of work that enrich the mind?

29. Do you know that the passing of minutes and hours in cheap amusements, in idle reading, in flashy excitement, and in an indifference to the good influences that attend all useful lives, is a robbery of the values that are entrusted to your keeping? That there are wholesome amusements, noble reading, and splendid ambitions that furnish the higher forms of pleasure?

30. Do you know that, in proportion as you ignore these better things, you come into a spirit of discontent, blame your unlucky star, even curse or want to curse your environments, and grow mean in every way; and that the devotees of all bad habits take their downward course through this indifference to the good things of life?

31. Do you know that there can be no success and no happiness in this world unless you have a fixed goal for which you live, and a daily purpose to gain; and that the rewards of heaven in another world are not the fixed goal of this? Three goals are necessary:

1. One for the day, to change from day to day if need be.
2. One for the general battle of physical life.
3. One for that which follows.

If the first two are maintained, the third will take care of itself.

32. What is your goal for to-morrow?

33. What is your fixed goal for this life?

Here are questions for you to take to your reverie. They are made to suit every condition, from poverty to wealth, from ignorance to wisdom, and from crime to religion. They will therefore come into your life in one department or another. You are probably not a criminal, and certainly not afflicted with abject poverty. But whoever you are, take these thirty-three inquiries into your reveries and see where you will emerge. The first result will be to awaken into your mind the necessity of an ambition for each day and a general ambition for life.

Now it is a fact that you have no such ambition, and you do not know what kind of goal you could summon up for to-morrow or for a lifetime. But if you are interested in that subject, take these questions to a reverie; and be sure that you have worked your way through the several cycles preceding this in order to be able to empty your mind and find access to the overtures of the Other Mind.

The first thing that will result is the knowledge of what is best for you. In the reverie, the Other Mind that always tends upward when left to its own impulses, will speak in no uncertain terms of the work for you to set about accomplishing. It will not be the work of giving something; but perhaps the task of shaping things so that you, if wealthy, will be able to aid others in finding opportunities to do manly and womanly duties in a spirit of independence which is the noblest end of all labor. Show someone how to become independent, is the grandest of all charities. But you may be poor yourself. If so, you need to see the way to store up a fund that will ward off the dependence of old age.

The highest goal in life is thorough independence.

It is not the discarding of the sympathy and fellowship of others, but it is discarding their outstretched hand in an unequal exchange. If you are not now independent financially for life, let that be a goal that shall lead you on. It is always noble. It tries the best temper of the soul to shake off the shackles of dependence.

This is physical, but you are physical, and your body and all it contains is the product of the physical earth. Money, house, clothing, food, jewels, inventions, comforts, all come from the physical earth. Art, colors, sound, music, beauty, happiness, all are born of the same physical earth. Everything is good that is well used.

But the mind is more than physical. If there is a soul it is a part of the Other Mind, or else is revealed by that great realm; and the mental world demands daily attention. A grand ambition is to learn more of the mind through its use.

Here are two ambitions that overtop in importance all else:

1. To be independent of the charity of others, even down through the years of fading life.

2. To learn more of the mind.

Take these thirty-three questions with you to your reveries, for they have been written for the purpose of stimulating the habit. Read them again and again and think of their answers, as far as they relate to you. They will set you to thinking deeply. Light will

come to you, and it will be a great flood of light, measured wholly by your keen desire for its help. Learn to be consistent, to be conservative, to be careful, to use judgment, to calm all your unrest, to be steady, to be strong, to better your environment, and to rise all the time in the world. This does not mean to gain power, but to gain character. Then you will be happy, prosperous and royal.

These are the nobler themes of a reverie.

A man and woman should set apart some minutes each day for this purpose. If no other time is at hand, select the last period of wakefulness just before falling asleep at night. But keep the thirty-three questions in mind always.

A man told us that he had acquired a daily ambition or goal which was very simple in itself; and it contained a very few words: "Waste five minutes less each day." In his reverie that was based on this ambition he found information that gave him something that would improve the time that had been sacrificed upon the altar of the daily paper, and the superabundant magazine, or in cards, gossip and fault-finding. He took the measure of himself and the world about him, and saw where he could prepare for something higher than had been his lot hitherto. And he rose out of himself day by day until he became a surprise to himself and his friends. There can be no failure in such a course.

It would require a very low mind to fail to see the advantages of cultivating the habit of reverie. There has been nothing accomplished in the world except through this channel. Try to think how many things in the past five thousand years have happened to give impetus to the progress of mankind. What deed has won more for the world than any other? That was born in reverie. What battle has been fought for freedom that was not the product of reverie? What act of heroism, of great achievement, of invention, of art, of architecture, of literature, of poetry, of discovery, that was not the offspring of this habit? Imagine Columbus setting sail for the new hemisphere without having been given light to believe that the world was round. Other adventurers had thought it possible; but this one man gave himself up to the study of the problem until the Other Mind, standing on the threshold of the brain, told him to go on.

The right thing, the great thing, is flashed into the working intelligence by this power.

The first architecture of the ages was a mound; the next was a

modification of that simple pile of dirt, and so through the centuries new ideas crept into the mind of man until the dome of St. Peter's rose to kiss the sky. In that sublime structure may be found the living thoughts that were conceived one by one in the years through which it was planned; for nothing was left to accident.

The first boat was a raft; the next had sides; the third was curved; and out of the elements of simplicity the elaborate craft of commerce came to grace the seas; until at last the floating palace glided in majesty over the waters to unite awaiting continents.

In every improvement may be seen some thought that came to the light of life during the reverie of the mind; and it could come in no other way. "I want a new idea in this piece of machinery," says the president of a great company. "Give me till morning and I will have it," said the man to whom was entrusted the solving of the problem. He went to his study; he locked the doors; he drew the shades; he shut out all distracting thoughts; then he took up the matter with all the eagerness and intensity of the hunter whose life depended on being guided into the right direction for his game. He studied and thought and delved; and nothing came. Then he took up a comic magazine and looked through its pages for five minutes. Then he looked again at the model, and he studied some more. He now began to think and ponder, and to let his mind have wide range. Then he shifted the run of the mind and looked into his home. What was his family doing at that hour? Did they want him there? Were they lonely? Once more his mind came to the model, and at last he stopped. He let it empty itself and he looked at nothing. In that second of time that brings great discoveries into being, there flashed into his brain the needed idea, and the battle was won. This is the story that the man tells of one of the most important improvements in modern machinery.

The interval may be prolonged for minutes and even hours.

The meditation that attends the deeper studies of difficult things is often a night in length. Writings that have done more for humanity than many other agencies, are the work of the night, when all is still and the reveries may be extended into the coming day. Dickens speaks of the conception of his Christmas Carol as the gift of a night of such thought; and, had he written nothing else, that little gem would have made him famous. It will live centuries hence after all his larger productions have been forgotten. It was the one sublime inspiration of the last century. It stands as proof of the ex-

istence of two minds, for Dickens himself in his working thoughts was a man quite the opposite from this remarkable creation. He was as much surprised at its coming into being as was the rest of the world.

The grander themes of life have been the inviting lures to reveries, through the mazes of which have been brought forth the advance armies of progress. Women have had a large share in these achievements. All grades of greatness are represented in this line of march. Some are the leaders whose names will go down to the end of the centuries. Others will be forgotten in less than a hundred years; and some will perish when they die in earth. In times of a great onward movement for the betterment of the nation, all the people are alive to the call of the hour, and they sit and think of the duties that await them until, like a single mass moving to one goal, they proceed to their work of un-making and re-making.

But there is a common realm in all eras where every man and every woman may do good work and great work. Life consists of duties and complex problems which cannot be solved by the working mind. The more it is argued, the more obscure becomes the way of procedure. Men are shirking marriage because of its expense and demands on their freedom. Women, married or single, are seeking places of employment many of which are in the legitimate sphere of the stronger sex. The home, where it exists at all, is drifting toward the apartment buildings, with all the glory of the homestead gone, and the magnetic force of the family extinguished. Simplicity is impossible and there is only a frantic struggle to keep alive.

On this account we find from the many sources of information at hand that ninety per cent. of the men are in a mental state of chaos, for there can be no ambition of mind or life where there is no prospect of escaping the entanglements of this age. Men are asking the one question, What shall I do? Women are still more deeply interested in the same problem on their own side of the case. Once they asked, When shall I marry? Now they ask, Shall I ever marry? Or, if married, how long shall I be compelled to put up with this state?

Once when there were few grinding influences weighing down the race, men had time to think, and women had time to contemplate. Now they have hardly time to read; and he who reads much, and thinks little, learns nothing. In the olden times, when women

were largely guided by intuition of which they were the master-minds, they were more safely led into their destinies. Now they are going in the opposite direction.

The papers you read, the books you read, the magazines you read, the works you study, all have been produced by people who think; and you, who devote all your spare time to reading what others have been thinking, are sacrificed to the most useless waste of time ever known since first the history of life began.

There are insurmountable difficulties awaiting every man and woman who cannot find time to think, to contemplate, to dwell in the reverie. The physical mind is the slave of events. It cannot show the way out of any difficulty. The Other Mind is the true guide. In the days when men and women had time to think, to contemplate, and to enter the reverie, they were masters of themselves in larger measure than to-day; they conceived the better things for the world, and they participated in every good movement.

You may search through the past from the day when the first line of human records was inscribed, down to this very minute, and you will not find a step that has been taken onward that was not born in the reverie. You may hunt through the toil that is being enacted at this very hour, and if you could lift the veil that closes out the toilers from view of men, you would see them alone, secluded, thinking, contemplating and in reverie. Some in their offices, some in their studies, some in their homes, and some in their little rooms hidden from all intrusion, are thinking out the problems for the next era of advancement. If you break in upon them, you will ruin their work, for they must be alone.

Yet these real people are comparatively few. How many of them do you know? If all that makes this era more civilized than the age of stone, is due to the power of new ideas evolved in the reverie; if whatever of human honesty and tenderness has come up out of the barbarous past is the fruit of the reverie; if all of the hope and the promise of a coming era of peace and splendor is being shaped to-day in the reveries of men and women,—what, then, is the value that you place on this realm where two minds almost meet, where the error-laden consciousness is swept by the free airs of an immaculate zone that knows no mistake and admits no failure?

Think of it.

Learn how to enter it.

SEVENTEENTH CYCLE

TRANSFERENCE OF FEELING

OUR FRIENDS are measured oft
By spoken word and tone
While in the heart no smile
Exists, nor gracious thought
Inspires the kind address
Of outward courtesy.

UCH has been written of thought transference, and very little about the transference of feeling. Yet thought is supposed to exist in words, and is called thought because there are words by which it can be expressed, while feeling is wholly a wordless and thoughtless experience. The first, last and the most conspicuous ideas of life are those that embody feelings, of which there are every variety and grade.

If there were no human beings in existence, and all else remained, there would be ideas without limit as there are now. If humanity were all deaf, dumb and blind, so that no one could read, write, speak or see words, there would be ideas in abundance, and transactions as numerous possibly as now. There could be art and architecture, machinery and the complicated details of existence. By this view we see how small a part in the transactions of the world is played by that class of ideas that cannot be expressed except by words.

A feeling is stronger than a thought. The latter is the result of something that has occurred in the past, even where it looks to future action. A feeling is the individual himself. It is the living of the thing or condition that makes the thought at times. If a drama were to be constructed with nothing but thoughts, it could not be acted. The play that the manager most dreads is the kind that he calls "talky." He says the public pay to see life enacted,

not to hear what some folks have to say on the subject. Talk is necessary, unless a pantomime is on the boards; but the less talk and the more action, the better is the play. Bernhardt, in her greatest scene in La Tosca, says hardly a dozen words, and there are many minutes when she is silent, but the drama is full of intense action. This is true in greater or less degree of all great plays. The actor is the medium through which human feelings are portrayed.

Telepathy is a transfer of knowledge from the outer world through the Other Mind into the realm of consciousness where it is caught by the principle of the echo which has been fully described in the preceding cycles. The composition of the word telepathy indicates the communication of feeling rather than thought.

It thus coincides with the first, last and deepest experiences of existence; for it deals with a vast realm of facts for which there are no words and almost no thoughts. As has been many times said by one author or another, there are countless experiences that are all the time filling our minds which we either do not recognize or are unable to understand. If the whole truth could be known, human intelligence is a mass of knowledge that wastes from lack of use; like the courts of a mysterious realm whose outer grounds are barren and give little promise of the flowers, the fruits, the cooling shades and musical groves within. We do not know what we are, for we remain untaught of what we hold within our minds.

There is no development so important and so useful as that which shows the way to recognize these powers and so interpret their meaning.

The first step in all communications between persons present with each other, and between those who are absent, is to know what are the genuine feelings they entertain. To the student who says that he understands that telepathy is the transference of words from one mind to another, there is the answer that words often lie, and feelings cannot.

1. Feelings are the facts themselves.
2. Words are what is said of facts.

Your friend is unusally pleasing in his morning salute, and you are charmed; but is he acting a part, or is the kind expression the true inward feeling? Long before telepathy was ever written upon as a science, its art had been in use by those who are skilled in reading human nature. It is said that the ability to know how

much truth there is in the spoken or written words, is an education in itself. But the fact is, it is a slow development and success is attained as the result of many bitter experiences.

"Who is to be believed?" is a frequent inquiry. "What is to be believed?" is fully as important.

The Other Mind is never deceived. It knows for the reason that everything that exists is an open book to it. The child who has never been forced to tell a lie, speaks what it means, as far as it is communicative. Adults are diplomatic, which means that the truth is better not told in most cases. Some do not lie, but they refrain from telling what they know and all they know. Diplomacy in national interchange is skillful evasion.

An intent or purpose is a feeling. If a child or adult has already formed the design not to obey, or not to tell the truth, or otherwise do wrong, that intent is a fact, and exists as a feeling or refusal or deception in the mind of the child or adult. If some one meets you and professes friendship, the words used are words, and the real intent is the fact; and if such person hates you while, for a purpose, he seeks to gain your good will by a pretense of kindness, the hate is the fact.

Now telepathy does not transfer the words, for they are not fact, in a case like that. When the words and the intent are alike, telepathy will transfer the intent, and often the words, in case they are uttered to another person out of your hearing. But when the intent is one thing and the words another, then only the intent is conveyed. Experience has shown this to be the process, and it is based on the actual transmission of the fact rather than what is said. Knowledge exists and is carried from mind to mind; but words that are lies do not stand for an existing fact.

Dishonesty is a feeling.

It is common, and perhaps is the most common feeling in existence, next to selfishness. The latter is also a feeling. So are regard, generosity, happiness, trust, confidence, love, faith, forgiveness and scores of good traits of human nature. On the other hand, all the evil moods of the heart and mind are feelings. A man who has made a special study of the practice of this branch of telepathy reports many surprising successes, and others have joined him in similar results, all attributable to the development of the power to throw the conscious mind into "no-man's-land" at will. Many of the cases stated here are from his reports; but some are from men

and women who are in no way connected with him. Before the practice of this part of the work was undertaken by a systematic plan, the results were of no consequence.

1.—A man had four acquaintances among the women of his circle, all of whom were alike fascinating to him. He did not experience what is called love, for if he had there would have been one of the four who would have been his choice. They were all in love with him, as events afterwards proved. When in the presence of each, he thought her superior to the other three. Still he was unable to make up his mind. To a friend he made the statement that he had a profound respect and admiration for them all. From their seeming interest in him and from other sources he made up his mind that he could have as his wife any one of the four he might select. In this belief he avoided them all for fear of committing himself and misleading them, or of becoming involved in obligations that would put him on his honor. All the parties belonged to very wealthy families.

In his quandary he went away for a long time, hoping that, on his arrival, he would find three of them engaged and one remaining; and in this way settle the problem. In his absence he devoted himself to the study and practice of telepathy. In the course of time he made preparations for return. Before doing so, while four thousands miles from the ladies, he undertook to draw their minds by fixing the purpose to do so in his own thought; then emptying his mind by devitalization and shifting the flow of ideas as described in this work. He conceived the idea of placing the form and features of one of the ladies in a picture that he made mentally, and creating the determination to locate her in a reverie; then carry on the general plan of drawing knowledge from that source. The first evening he had some success, for there followed every attempt to empty his mind, a clear feeling of coldness and indifference that made him uncomfortable, as if some one had told him to go away and keep away. This was repeated four times that evening. On the next night, the same experience came to him.

The third evening he made a mental picture of another of the ladies, and attempted to draw knowledge of her. Nothing distinct came of it during the reverie; but, when he arose and looked at himself in the mirror, his eyes were moist. It was a slight matter, and he did not think it worthy of attention, or in any way connected with the effort to obtain information. The next evening he

repeated the attempt and the result was a heavy feeling of sadness to which he could not attribute any meaning. But the next evening he had a distinct feeling come over him that tears had been shed for his absence; perhaps once only and perhaps at the time of his going; or perhaps at this time.

As the experiments were interesting he resolved to compare the two cases, and threw his mind and mental picture back upon the first woman. In the reverie that followed he was in coldness and chill, with a feeling that all the world was indifferent to him, and cared nothing for him. He was glad to leave this part of the work, and seek the next mental picture. Again came over him the feeling of sadness and the moistening of the eyes. By this time he had great faith in his progress.

The next night he threw his whole mind on the third woman, and was only partly successful, when he made the shift to the empty mind. The feeling was too vague to be interpreted. He repeated the process the next three nights, but could not keep from reverting to the first two of the ladies, and this was largely the result of careless work. Yet there was a something vague that came over him. After another trial he felt a feeling of a rasping, irritating nature. Subsequent trials confirmed this. The fourth lady received attention, and in the course of his experiments he succeeded in drawing a bright, cheerful feeling. These four results were recorded, and the names of the women placed against each. There was indifference, sadness, temper, cheerfulness.

He wrote to his mother and, for the first time since his absence, mentioned the names of these friends, and asked her in the strictest secrecy to ascertain by indirect inquiry the status of his friendship with all four of them; what, if anything, they had to say of him, and which one of the four seemed to be most kindly in feeling to him. To make these inquiries required something more than ordinary skill, as it was not policy to have his interest in the matter made known to them. The only reply that bore on the subject was that the first of the ladies had become engaged to another man. This explained, possibly, why she was indifferent to him.

The date of the letter had something to do with the proof of the after history; for it was written before there was any possibility of his being informed of the way matters stood at his home city.

On returning he found that the second lady, the sad one, was of a gloomy disposition, and that this habit had been growing on her

of late. The third was soured by her failure to succeed in her ambition. The fourth and last was of a bright and cheerful nature, as he found when he made her several frequent visits; and, on proposing and being accepted, he confirmed his estimate of her by the subsequent marriage. The four accounts in his records when abroad were accurate, and they fitted the identical women of which they were made.

The value of this complicated case is in the fact that there cannot be a charge of accident or coincidence in the tests. There are two explanations of the manner in which the knowledge was transferred:

1. Either the feelings were taken from the character of each of the women at the time he made the tests.

2. Or the feelings were transmitted to his Other Mind many months before, and came forth at the time of the tests. This latter view may be correct, as the next case will seem to indicate.

2.—A man who had known a woman ten years before, and who had been dead eight years, threw his mind upon her with an intense power in a desire to know something of her existence, as he did not then have information of her death. He had loved her, and had refused to marry any other woman. She declined his offer then because he had not the means to support a home; but she said when he had got on in the world that he might hunt her up, and she would then know her mind better. They were separated, and his letters to her were returned, having marks on them indicating that she had moved away. He had since grown wealthy, and had been attracted to the study of telepathy, by which he was enabled to concentrate his thoughts, then end them by emptying the mind, and draw something interesting out of the Other Mind.

His experience in the trials resulted in the transmission of a feeling of poverty, the lack of money as well as the necessities of life, and a sinking sensation. This he found repeated on three successive evenings as he made the trials. On the last evening there flashed across his mind the name of a distant town on a sign at a railway station, and not far in the rear the shape of a small house. He had faith enough in the matter to make the journey, which was done under the name of a relative of hers, as he thought he might secure evidence more readily. He found that such a house had stood there but had been torn down five years before; and that the woman had died single in the house eight years before the time of

his visit. As a large building was standing in place of the cottage which he had seen, he was not able to have the presence of the latter verified until he had made a sketch from his vision. As soon as he had done this, a real estate agent recalled it, and some family near-by gave the information of the fact that the woman had lived there. She had died in poverty, after a long illness. The address of a woman who had taken care of her, but who had moved away, was secured, and the man made another journey to find her. He was then told that this woman, in her last illness, had spoken the name of a lover who would gladly have come to her, and might have saved her life had he come in time. The old woman could not tell the exact name of the man, but she gave a name that was close to the real one; and this man knew that he was in the mind of his old sweetheart prior to her death in poverty.

How the feeling of poverty and suffering should have come to him eight years after it was being endured by the woman, he could not tell. It seemed to him like positive proof of the spirit of the woman trying to tell him from another sphere of what she had suffered in this life. He could not see any other solution.

But there are many clear proofs of the fact that knowledge will reach the Other Mind during the life of a person, and will there stay until it is called out by some exciting cause.

In this case the woman was thinking of him when she was in dire poverty and in her last illness. Thoughts then are most intense. That feeling was transmitted to his Other Mind, and there it remained. Of this there is not the slightest doubt. It was not known to him because he had no way of recognizing it; and so the conscious mind did not connect with it. Had he, at that time eight years before, been in a reverie, it would have caught his attention in a flash. Had his nerves been unstrung so as to empty his mind, as is often the case, he might have seen the woman's form in her bed of sickness; or, at the moment of her death, her ghost might have sped past him. No doubt it did in fact; as such things occur every minute and second of time; but they are known only to the Other Mind, and fail for lack of recognition in the conscious mind. Had he been walking by a graveyard at dusk, and in a timid state of the nerves, he might have actually witnessed her body floating along the road ahead of him, or coming to him, with open eyes and extended hand, and all would have vanished in the twinkling of an eye.

Enough is now known of the operations of the Other Mind to establish the fact that it has full consciousness of all that happens, and that the reason why its knowledge is not apparent is because of the inability of the ordinary mind to connect with it in time to catch the echo of the experience.

Many persons have promised while living to send messages from the spirit world if they are in it and have the power to do so. Some messages come back. They almost always relate to some secret that could have been known to no one else even in life. One man said, "I have a secret that will die with me, and if you learn of that, you may know to a certainty that I am in the spirit world. I will not leave a word spoken or written to indicate what this secret is; and any information leading to its discovery will, if it comes after I am dead, be certain proof of my being alive in the spirit world and trying to communicate with you."

But was his argument correct and sound?

At the very moment when he made that statement he transferred to the mind of every person present the secret; and had any one of them held a reverie that night or any time thereafter, the secret would have been out, even before he died, as we shall see in another case. He did die, and a medium startled the little world by revealing the secret in less than a year; and men of science hunted it down and found it to be just as as he had described it. So they concluded that he was in the spirit world.

STORED TELEPATHY.

3.—In an interesting case like the foregoing, a man who held a very important secret made the same assertion that he would not reveal it until after he died. A society offered a reward of some size if it could have positive proof of the genuineness of the transmission of the secret after his death. An outside party said: "Let me send you a man who has never seen this man and who has not been in this country since he was born. Let them come together but a minute and then separate, and not speak while together or know of each other afterwards. He will unearth the secret."

This was done. A series of reveries followed in the land from which the other party had come. The first of the trials produced nothing, nor the next three; but the fourth showed a forest and a line of trees so carefully and slightly marked that it would have

been impossible for a stranger to have found the way to it. Then on three more reveries on succeeding evenings, the same thing was repeated, and nothing added. A year went by, and nothing was added. Several lengthy letters had been written in that time; but the matter came to a standstill. The slight progress that had been made was kept a profound secret, and every way guarded to prevent assistance reaching the experimenter.

One evening when he was alone and more or less depressed, a sensation of great caution came over him; a very strange feeling. He seemed to be hiding something or had the feeling that he had something that must be hidden. It was a box made of iron and containing some papers under seal. He could not see it, but had the sensation of that fact. Then the forest came up in his mind. Then an old man going along stealthily and placing the iron box in a deep hole in the ground. The trees of the forest were so close together that they seemed to be solid in view, and the path very frail.

The path led out into a stony field, and this extended to the dark edge of a town that seemed very black in its streets which were scarcely visible. In the roadway, there was a pole and three low houses stood close by; then there were no houses for fifty rods or more; and then the town appeared sparsely built. After having the view of this place in his mind for a while it began to grow light on the right hand side of the cluster of buildings. Here he assumed the east to be; and his construction of the vision was that the old man went out in the early hours of the morning before the dawn, and while it was yet dark, and hid his box in the forest, which was in a northerly direction. The scene whirled, and he felt the presence of an old stone house on a hill far from the town. This he took to be the home of the man. The style of architecture disclosed the nationality. A series of letters to parties in all the towns of that country of the approximate size of the one he had the presence of in his reveries, brought a response in a short time. He had asked if on the north side of the town there was a pole in the road, and three low houses by themselves, separated from the main town; also if there was a stone house built in a certain way, which he described, in some other place near the town. With incredible accuracy he found all he sought; but he concealed the forest incident.

Then he wrote that he was ready to report.

Being a man of wealth and an investigator, he delved into the

test for the gain it might bring to science. The society abroad asked him to retain his reports, to seal them, and place them in the custody of some safe deposit company where he could not get them without an order from the agent of the organization. The old man was not expected to live long.

Before he died he said: "I still aver that my secret shall die with me. Then I do not care who knows it."

About seven months after his death, a medium was at work giving out the information of the hidden box in the dark forest; but she never got further. The sealed report has just been opened, and the box has been found. It involves the inheritance of a great estate and the legal disputes arising will either be settled by compromise or be brought to trial in court.

Here is a case where the secret, as the old man stated, was his alone. But when he met the other man, all the details went into the mind and there remained until, a long time afterward, they were drawn out by reveries.

There is a series of cases where the facts that die with people have been lodged before death in the Other Mind of some person and then extracted in some way.

4. — A young woman who was in love with a man, a few nights before the wedding, which was to occur on short notice, had a deep reverie, and in it she felt strongly that this man was deceiving her. The fact that he was already married could not be shaken off. She had known of him for three years, and had known him personally several months, during which time he seemed to be better than the average men, and to have an excellent position of employment. There was every reason why they should be happy; but this feeling of his being married was too strong to be resisted. She arranged an interview at once and told him that she had received a positive knowledge of his marriage with another woman, but would not tell him more. He finally admitted it and said:

"I did marry, but it was a very miserable marriage. She was untrue to me, and I left her. I have been told by friends that she has died."

As the man seemed to be as much in love with the young woman as she was with him, and as it would hurt him in his employment to have the wedding postponed, she consented to it, and they became man and wife. The former wife lived in England, more than three thousand miles away. The second wife instituted proceedings

of inquiry without the knowledge of her husband, and found that the first wife had died shortly before the second wedding. She also learned that she had been discarded by her family, who reported her dead. Thus the second wife had no cause to believe that her husband intended to deceive her. She took a desperate chance and won.

5. — A woman thirty years of age was called by 'phone to her husband's office. She started to go; but on her way a dozen different thoughts came into her mind, as the message had been sent by a young woman clerk who merely said Hurry, and shut off the 'phone. Coming from the woman clerk, there was no reason to keep her from going. In the midst of her thoughts, she suddenly had a strong feeling that she was wanted at home. This feeling was so great that she obeyed it, and on turning the corner where a policeman stood asked him to keep his eye on her house, as she feared there was trouble there. She had gone but a few rods more when a closed carriage drew up to the house, and a man got out while the other remained in the front seat. The woman turned, beckoned to the officer, and began to run to the house. It seemed that it had been her custom to leave the back door unlocked, as there was someone in or near the kitchen all the time to guard it. The man who had alighted from the carriage went to the door, entered the house, went upstairs to a room that he seemed to know all about, took a child in his arms, threw a potato bag over it, and was emerging with the bag when the woman stood in front of him and the officer coming rapidly. The man in the carriage drove away in haste, and escaped. The man with the bag was captured.

The appearance of a man with a bag would hardly attract attention. It is not an uncommon sight. The child within could not make an outcry. It is very easy for kidnappers to seize children, put them in bags, and get away in the midst of thousands of people. In this case the maid in the kitchen, who had been recently engaged, was a confederate; and the woman clerk was in another place instead of the man's office, that female also being a confederate, and not the clerk.

6. — A man who was talking politics with a candidate was told that, for his support, he would be given a certain office. In this conversation he had the feeling come over him that the office had been likewise promised to several other men; as he seemed to see them relying on the assurance that they would be rewarded

in that way for his support. In this flash of feeling, he saw a portly man whom he recognized as another politician. He turned to the candidate and said, "May I mention something to you in confidence without offending you?" He was told that he could with perfect safety. "Well, I have been told this evening that you have promised the same office to Mr. Corbin."—"Tut, tut, man, that was only a bluff. I had to promise that to keep him at work. But you are the man for the office, and you will get it just as sure as I am elected."—The support was withdrawn, and the candidate was not elected.

7.—A man who liked to spend a half hour occasionally in the reverie, made the following experiment with regard to eight of his friends, all men:

He drew from friend number one the feeling of anger, and the cause was in his place of business. Nothing more definite was obtained.

He drew from his friend number two the feeling that he was short of funds and would be after help very soon; also that the house of that friend, which was heavily mortgaged, would soon be sold out and the contents lost.

He drew from friend number three the feeling that he was ill from indigestion and was in great pain. The feeling was sympathetic, and took hold of the experimenter in somewhat the same way as the victim, only modified. It was real, and happily ceased when he shifted his mind to others.

He drew from friend number four the feeling that he was sleepy, having been up late the night before, and that he had fallen asleep in his chair, paper in hand.

He drew from friend number five the feeling of great good luck in a deal that had involved friend number two, very much to the disadvantage of the latter. Number five was in high spirits over it.

He drew from friend number six the feeling that he had a hard task before him in the solution of a matter that was engrossing his whole attention. Nothing more definite came of it.

From the others he got no impressions of any kind; the feeling being neutral and not marked.

He had written down on paper the results as he went along. He sent word at once to number five and had him call. He did so, as this experimenter was a leading man in the place and had both influence and wealth. He opened fire as follows:

"You have had dealings with Frazer to-day?"

"No, not at all. I have nothing to do with Frazer for some time."

"But you have had dealings that affected some of Frazer's holdings."

"How did you know that? Frazer has just got wind of it, I am informed. Have you seen him?"

"No, but I know about it. The profits which you are getting will be big enough if you let Frazer out. He is ruined, and must lose his house and all his property. He trusted you. You thought you were to be kept out of sight, in the background, and not be known in the deal. It is known only to me. Frazer does not know you are in it. If you straighten out his part of it, you can have the rest, and that is the big end. Now fix it up here, as he may come to see me at any moment."

"I do not want him to see me here. I will fix it to-morrow."

"No, here. He will not see you, if you are quick about it."

The papers were drawn up in brief, sufficiently to hold the man to his agreement, and he was about to go, when Frazer arrived; and as the latter was ushered in the front of the house, number five went out at the side door.

"I am in a hole," said Frazer.

He then told the whole story of his ventures and final crash which was to occur the next day; and he asked for help.

"What good will help do you?"

"It will save my house, and my property in it. If this thing breaks I have no home, and nothing to furnish a place with in which to live. My wife is ignorant of what has happened. You know her to be a very estimable woman for whom you professed great friendship before our marriage and her distress ought to appeal to you. I wish to avert it. She must not know about this."

"But if I help you now, you will be as badly off again by your senseless speculation. If you will promise not to speculate again, I will fix this trouble up for you."

The promise was made, and the experimenter said:

"Now go, and keep your word."

"But what about the deal that is squeezing me? The men that have me on the hip are sharpers, and they must have their pound of blood."

"Do as I tell you and go. There is all there is to it. If you

ever speculate again, the crash will come. As long as you keep your promise there will be nothing doing to hurt you."

So the affair was left that way, and number two is still wondering what was done to avert the disaster.

Number one had got mad at the error of a clerk in his office and was in a very bad humor all evening. His wife and three children kept away from the room where he was indulging in language that was not the best for the domestic circle.

Number three was in considerable pain all the evening; and a 'phone call from the experimenter asking how he was, drew the inquiry:

"Joe ate some fried oysters and is taking the consequences. How did you know about it–"

Number four was sound asleep when he 'phoned up his house, and it was true that he had been up late the night before. Number six was at work on the solution of a business proposition that involved so many details that he did not see the end in view at that time, as was learned by 'phone.

Thus the feelings that had been transmitted were true as far as they were drawn in the circle of the influence exerted. They are convincing proofs that such transmissions are not accidental; and that they can be increased by practice.

Many cases might be cited of the dishonesty that had been unveiled by this process. They are published in books and have been known for many years. It is not pretended here that this is a new art; for there has never been a person who has not to some extent, slight or great, caught accidental feelings from others. But they are accidental in all such instances as where no attempt is made to draw them.

8.—A woman of the age of twenty–two was very beautiful but so exceedingly bashful that she could not be made congenial to any of her male acquaintances. Parties were given in which a number of people of her age were present, and young men of the best standing were invited. She could not be led into any spirited or free conversation, despite all efforts in that direction. One evening there were ten young gentlemen and about that number of young ladies at a dinner where she was present and one of the young men was her partner. She was nice to him, but so quiet that he was in a frigid state all the evening. Another gentleman who was some distance away and who caught the young woman's

eye but once, had a strange feeling come over him. He had met her several times before, but at this time he perceived something in the glance of the eye that meant more than he could understand. He did not care for her; in fact he thought she was a cold beauty and very tiresome. That night he went to his room very soon after getting to the house where he lived, and sat on the edge of the bed, still in his evening dress, and the feeling came over him that the woman was in love with him. He hoped it could not be true, as he would never marry her. To his mind beauty was only skin deep, and it would soon fade. There must be something more than wealth, as he had all he needed. So marriage was very unattractive with her.

The next afternoon there came an invitation from her mother for him to call, which he did. While left alone with the young lady, he told her that he had been the victim of a very peculiar experience. He then related part of it, not venturing to speak of love. He said that a certain lady whose name he could not tell, had exercised a spell over him which he found was making him a slave.

"I think very highly of her, but she is so different from me in temperament that I could never care for her except as an acquaintance," he said in explaining the matter.

"Do you think this spell she is exercising over you is intentional or accidental?"

"It could not be intentional. I think she has taken an interest in me, and perhaps thinks of me, and that makes the spell. She is such a quiet young lady that I could not believe she could ever fall in love."

He went home, and found himself anxious to call again in a few evenings. He was in love with her, and told her so, and proposed. She refused him on the ground that she did not love him. He asked if he might call as often as he wished, and she consented. For three months they were the closest friends. Then, in a reverie one evening alone, he found that a feeling was drawn to him for her in which she showed the most decided jealousy mixed with love. To test the matter, he told her at the next visit that he was thinking of taking a certain young lady to the theatre the coming week. She at once arose and said:

"You certainly will not do that."

"But why not? She is a very nice girl. Not as nice as you, but she will learn to love me, and that you can never do."

The quiet maiden awoke at last from her long lethargy and realized that she loved him. When he said that his proposition to escort another lady to the theatre was only a test of her feeling for him, peace followed; and they are married. He says that she is not so quiet now.

The marriage is a most happy one. It is not possible, as they think, that they could ever fall apart. Yet she repelled with her conscious mind the love she did not know, but that her Other Mind had found for her. He repelled with his conscious mind the same love, which his Other Mind had found for him. Such a love is immortal, for nothing transitory is born in that higher realm of being.

The friendship that endures, the love that knows no faltering, the faith in human ideals, the inspiration of our better nature,—these are the fruits of the Other Mind.

EIGHTEENTH CYCLE

PRACTICE IN PAUSES

THE STREAM that outward flows
And never checks its course,
But forward takes its way
Through fields of rich domain,
Goes forth adventurous
And yet brings nothing back.

BY glancing backward over the course we have thus far traveled, it will be seen that there has been a steady advancement through a logical sequence of strength in the acquisition of a better understanding of the nature and powers of the Other Mind. Before we can take new steps to advantage it is wise to look back over the paths we have already trod. Some decisive points have been gained, and these are briefly stated in this place as follows:

The First Cycle, which is possibly the most important of all, presents the laws and propositions that lay the foundation of this system, after clearing the forest of its undergrowth and entangling brush.

The Second Cycle deals with the ordinary proofs of the continual passing from mind to mind of the thoughts, purposes and facts that are everywhere casting their influences for the good or ill of each human being. That is more a history of everyday experiences than an attempt to maintain a scientific line of demonstration; but it is absolutely necessary in the work at hand.

The Third Cycle deals with the now rapidly growing practice of hypnotism for all purposes and in all uses; with abundant proofs in a scientific way of the mode of procedure and the results obtained. Hypnotism is a compulsory form of telepathy. The subject is put into a sleep that sets aside the conscious mind and opens up the opportunity for the in-coming of the Other Mind. Several great facts are shown in a clearly proved light:

There is always the necessity of side-tracking the conscious mind in order to secure true knowledge.

The First Degree of hypnotism is wakefulness, yet it is a powerful stage of influence; and, at the same time, the most dangerous; for it is easily trained to accept the suggestions of any magnetic mind and adopt them as facts and thorough beliefs.

The knowledge that comes from the Other Mind is not brought into direct contact with the conscious mind, but is caught by the latter just as a remark, not listened to, is seized after it has been uttered, but before its echo has vanished.

The Fourth Cycle establishes the power of suggestions made in natural sleep, thus proving that the Other Mind is present and awake when the ordinary mind is unconscious. This discovery is leading to a new line of practice and experiments.

The Fifth Cycle takes up the next step, which is self-suggestion. It will be seen that there has been a steady progress of investigation as we have proceeded. Thirty years ago, when hypnotism was well proved, it was supposed that suggestion had its chief field in hypnotism, and this was deplored because of the distaste for the practice of that art that reduced the will of the subject. Later on it was seen that suggestion did not require hypnotism, for it was possible in natural sleep, although much slower. Still later on it has been shown that suggestion can be made by the individual, and that the services of the hypnotist can be dispensed with when time is not an object.

The next step in this line of progress is naturally found in the Sixth Cycle, where the power of suggestion over the body is clearly defined and its many uses related. Then the self-induced control of mind over matter is proved in the Seventh Cycle. After passing through three of the most important of the divisions of this work pertaining to hypnotism, the Eleventh Cycle takes up the process whereby telepathy, emerging from all forms of suggestion, comes into a higher plane through a series of the most wholesome and helpful habits, all entirely disassociated from other influences. This brings the study home to the common experiences of life.

The closeness of hypnotic methods to the first steps in the ordinary uses, is seen in the emptying of the mind, a condition that is the basis of hypnotism. Yet this is done by a special practice that is a habit with the great men and women of the world, and has been used for centuries. Another advance is found in the reverie, like-

wise akin to self-suggestion, and almost on the verge of the trance state; yet a custom that has grown with the progress of humanity. These facts are stated here because the resemblance and actual characteristics of hypnotism appear in all those greater habits that have made men and women great, useful in the loftier work of the world, and inspired in their motives and achievements.

The reverie is not a trance state; but is quite different from it. The distinction is marked by two facts:

1. The trance state is purely hypnotic and the patient is in a state of complete unconsciousness.

2. The reverie is a state of wakefulness in which the two minds are on the threshold of consciousness, opposite to each other.

The shorter intervals are simply brief reveries.

The reverie is useful only when the user of it is alone and undisturbed. The minister who is preparing his sermon wants to be wholly alone in his study; whoever breaks in upon his reverie, out of which the best sermons are produced, will make it difficult for him to return to the thread of his ideas. Likewise the poet, the author, the inventor, the artist, the architect, and every one who creates something must be left to their use of the reverie. To distract their attention brings them into the ordinary mind, for the interference drives the Other Mind out and bars the gateway.

As we began with the hypnotic uses of telepathy, then proceeded by successive steps to approach the everyday uses, we find ourselves now leaving the reverie, and entering upon the practice of commonplace experiences. In order to understand the succession of steps that have been taken from the beginning of this work, the following table should be memorized:

The way led into
hypnotism, which is a controlled and induced state of subjection.

It led out through
natural sleep-suggestion, which is a wholesome and helpful influence.

The way led into
the trance state, which is self-induced hypnotism and at all times harmful.

It led out through
the reverie, which is the noblest and most useful mood of the human mind.

The way led into
hypnotic telepathy, which is always a blind process of limited use.

It led out through
natural telepathy, which is capable of being developed in the highest degree.

As has been said, the reverie is for personal use when undisturbed. It has always been employed since humanity dwelt on the earth. And it has been treated in the following manner:

1. No attempt has been made to recognize its operations.
2. No way of translating its messages has been employed.
3. No method of increasing its power and usefulness has been sought.

The results are:

1. There is a constant stream of knowledge available through the Other Mind that is not even recognized.
2. When its influence is felt, few persons know what it is or what it means.
3. This power, which takes on rapid growth under culture, grows dead or stagnant under neglect.

When the reverie is shortened, it becomes a pause in conversation. You have seen an active mind suddenly shut off all communication and shut itself in for a second, or two seconds, or more; not a reverie, but a mere pause. That mind has appealed to the aid of the Other Mind. It is a frequent habit with the men and women who make no mistakes in life.

You are in the office of a great banker. You state your facts to him. A problem arises. While yet you are talking his eyes have a far-away look, and yet he does not miss what you say. He has been away for a second or two. He decides what to do, and it is for the interest of his institution, as well as yours, that he must know what is best.

A great leader in the affairs of the nation, the President, sat in his office some years ago, when an important caller arrived to ask for his aid in the Ohio situation. The caller said:

"Charles P. Taft, brother of the President-elect, is in a position to make a three-sided fight for the Senatorship. He has wealth, plenty of influence, the prestige of his relation to the next President, and many followers. He can either win, or prevent any opponent from winning. But he wants your advice and will follow it."

The President sat in a mental pause for a few seconds, which seemed minutes, and then said:

"Personally I should be pleased to see Charles P. Taft in the Senate. For the good of the party, Mr. Burton must be elected. He is an honest and able statesman. Mr. Taft's election under the circumstances would hurt the next President, and the reasons are obvious. His wealth would be blamed for a victory in the legislature. His relation to the coming President would be charged with the use of favoritism, and his presence in the Senate under the circumstances would be distasteful to the general public."

The President saw that wealth was a bad weapon with which to win official position and public confidence; and that being the brother of a President was a disadvantage in a quarrel. The result was the selection of a man under circumstances that would command the respect of the best elements in the party.

Had the conscious mind done the thinking, it would have said: "Charles P. Taft has money enough to carry on the fight. His relationship to the President-elect is a great aid, for it will compel the members of the legislature to vote for him in order that they may expect favors from the next administration. Offices in great numbers are open to them, and they will keep that fact in mind. He cannot fail."

But the Other Mind said:

"Let us assume that Charles P. Taft can finance the election, and bring his political prestige to bear on the legislature, and so win a stubborn fight without even the sign of a deadlock, what will be the political usefulness of that man in the Senate or in his party? Will he or the party in Ohio live down the suspicions and aspersions in the next six years? Assuming that both candidates are equally qualified for the position, would it not be much better for Mr. Burton to win the election? It certainly would; and, at the same time, Charles P. Taft will be credited with an act of self-sacrifice for the good of his party."

It is only in the pause that the Other Mind can take charge of an important matter and give accurate advice. The man who thinks intensely does most mental work; but he must not permit his conscious mind to sway his judgment. Impetuous haste in making decisions is disastrous.

A man who claimed a large share in the inheritance of property that had fallen mostly to his cousin, consulted his lawyer and was told that he had a good case. The cousin went to his lawyer, after demand was made on him for a certain sum, and was told that he

had a good case. He then took the matter under advisement. At his suggestion he arranged for both lawyers and both clients to meet and discuss the case. The two lawyers had citations in number, proving the correctness of the position of each; and the cousin was in doubt. He believed that his own lawyer knew what he was advising to be correct; and he believed that the other client had the same faith in his lawyer. In the midst of this conference the cousin suddenly grew very serious and shut up his mind for a few seconds of thought deeper than that which he had given to the matter before. Then he entered again into the conversation.

His two minds were at work.

The meeting adjourned with the promise that they would reach an amicable agreement if possible.

On the way out, the cousin said to the other cousin:

"Come, let us take a walk and talk it over. You want what is right do you not?"

"That is all I want."

"If you could now see how the case would result in the Court of Appeals, after a small fortune had been spent in fighting it, would you be guided by that decision?"

"Yes, if I could be made to see it that way."

It was arranged that they go to the best lawyers in the State, to any that were known to be very reliable, the would-be-plaintiff making the choice. This they did. The cousin was to pay all bills for advice, and the latter was to be given to the other party, so that he could know that there was no underhand method to be employed. After the lapse of a few weeks the advice and references to authorities reached the claimant by mail, and it was in his favor.

The cousin, without the knowledge of the claimant, made another trip to the great city and paid a large fee for the advice of another lawyer, who had been a judge of the Supreme Court of the State; and he was told that the claimant had the right of the matter. He hunted him up and made a settlement in compromise that was fair to both under all of the circumstances.

Now here were two minds at work:

At the start the conscious mind said,

"Go, get a lawyer. Find out what he thinks. Get the best lawyer in the county where the case, if brought, will have to be tried."

After the lawyer had weighed the facts and looked up the law,

he told the cousin that he could win; there was not the shadow of a doubt about it; he would pledge his professional honor that he could take the case to victory. Then the cousin went home and his conscious mind said:

"See? You can win. Of course you are in the right. Besides, you have the property and possession is nine points of the law. Go ahead and fight it. You may have to pay large counsel fees, but what of that? Is every person who claims something that you own, to get what he asks for, just because he wants it? No. Go ahead and show him and the public that you are able to take care of yourself. They will all respect you if they learn that you are a good fighter."

But in that brief pause in the lawyer's office when his Other Mind broke in on the scene, he was told something like this:

"Here you see two leading lawyers of this county having views exactly opposite each other, after both know all the facts. Assuming they are both honest, is not the prospect of good fees and prolonged litigation a temptation to them? Why not go to some lawyer who does not know you; tell him you do not want to disclose which side of the case you are on; and tell him that he will not be employed to try it; and that all he will get from it will be the fee for his advice. See what a counselor of great ability will tell you under circumstances where he cannot have any motive to mislead you. Take the claimant along and let him put the case in his own way, but observe that he does not misstate the facts."

Then when he found that the law was against him, he had another brief pause in his mental operations, and his Other Mind said in substance to him:

"You are being strongly urged by your local lawyer to defend the claim, to go to court and let a jury pass on the merits of the facts, and the higher courts to give their judgment as last. You are sure to lose the case. The costs will be on you, and the charges of your counsel. The claimant will not forget as long as he lives the fight in which he defeated you, and your friends will point you out as the man who lost the big case. Better compromise now for half what it will cost you to win, even if that chance falls to you. There is a possibility that you will win, as all cases are not decided on their strict justice; but you know you ought not to win. Your lawyer may be sincere and may really succeed for you. But you will gain nothing by a victory."

All his life he was glad he listened to the wisdom of his Other Mind.

In another case a man so shaped his business at a store that he could easily make several thousand dollars without the knowledge of his partner, and he proceeded to this end. One morning when alone, his partner noticed him standing at a desk with a pencil in his hand which he held against his chin, and seemed lost in thought. He said,

"What's weighing on your mind, Henry?"

During the brief pause his Other Mind had been saying to him something like this:

"You can make a large sum of money and never be detected. All through your life you will have a slightly dishonest look in your face that your partner will see, your business acquaintances will see, and you will see. To you that expression will be magnified, and you will hate yourself. Some day a man of greater ability than you in reading human nature may interpret the lines and know what they mean. That man may be your partner."

All these things were uttered like a voice in a clear sky talking words of wisdom to him. He obeyed. A load fell from his soul and his affairs prospered.

Conscience is knowledge of the truth. Its derivation as a word is the same as knowledge. There is an old brief that training makes the kind of conscience a person possesses; as where a child who had been a thief all its life, who came home at night with nothing stolen during the day, would be stricken by a guilty conscience. While the sense of guilt or unrest is present, it is derived from the fear of punishment that is to follow its failure. The same child, given a chance to see both sides of life, would either be guided wholly by its conscious mind and run to the bad unless it found that honesty was the best policy; or it would occasionally receive suggestions of wisdom from its Other Mind and be led into a right way of living.

But it is not on moral grounds that the Other Mind proceeds. In fact it knows no need of the moral or the criminal law. Its function is to know facts, and knowledge of the actual facts of existence is all that is needed to wipe out the moral and the criminal code and substitute wisdom and truth in its place.

The cravings of the body are the masters of the working mind; but they are quickly subdued by the force of the Other Mind. Take

so familiar a matter as love. It is the combined testimony of the true men and women everywhere that the lover who possesses this quality in its genuineness has no thought of passion until the rites of marriage have been performed, and even then he will subject such thoughts to the higher attribute of true love. It is the same with the woman. On the other hand, let the conscious mind have sway and it will see the form, the beauty, the contour, the color of eyes, of hair, of complexion, and all the physical attractions of the woman, and will weigh them for their value in the market of gratification, letting love follow if it is worth the while.

A man who had married a woman two years younger than himself had to humor her desire for the presence of her mother in his home. The mother had the idea that she was the head of the family, and proceeded to make the son-in-law feel very little. In fact, she thought to humiliate him whenever she could do so. His relatives gave him a lot of fighting advice, and his conscious mind began to reason like this:

"The old woman is making your married life a veritable gehenna. She is an old fool who is taking advantage of the fact that she has given her daughter to you, and therefore you owe her homage and all the rights of the house that naturally belong to the husband. Just show her who is boss. If she does not like it, tell her to go and never come back again. Make everything unpleasant for her. Make the house so uncomfortable that she will gladly leave."

This is the old story, and the general public will applaud the sentiment to the echo. But as he was making plans to carry into execution the just command of retribution, a pause in his thoughts took place and his Other Mind said something like these words:

"It is true that the world would justify you, and your relatives would applaud you in making things hot for what they call a she-devil. But the woman is the mother of your wife, whom you love. She was once a wife and brought up the girl you married and made her worthy of your home. Her antipathy to you is very thin. It has no depth. Try it. Be the gallant and the chevalier to the woman. Let her know gently and without ostentation that you admire her for the care and faithfulness with which she brought up her daughter, who is now your wife. Assert your independence by acts, not ugly phrases; and every time you oppose her wishes, accompany your opposition with some kind reference to her value as your adviser and the protector of your wife. Ask her advice at

all times. Tell her you want her to help you solve the many little problems that arise in married life. She has a tender spot and a nobler character somewhere down deep in her nature, or she could not have brought into the world so sweet and beautiful a girl as your wife. Do not overdo your kind expressions, for she may think that you are not sincere. Be sincere. Be truthful to her. But go on in the way that you know is right, when it differs from her way; otherwise let her have her own way, if it will not do harm."

The young husband listened to the wisdom of his Other Mind and put it to the test. The old woman was made into a very kind-hearted mother-in-law, and in time the man actually refused to let her stay away from his home, as he enjoyed her assistance very much.

Most persons listen to the advice of the conscious mind and are led into trouble by it, for that mind is full of fight, of the desire to square wrongs, and make itself felt as the master of the meaner phases of the body and its evil tendencies. The Other Mind never advised a wrong course.

It is through chinks of consciousness that the Other Mind speaks to you. If you never pause to reflect, you cannot secure this golden counsel. This doctrine is not new. It has lived on earth for centuries, and is known in many precepts, one of which is, "Think twice before you speak," meaning before you speak on a matter of importance.

We recall the case of a man who always had a fighting temper. He lived in Texas, where men carry six-shooters. This man threw his away, for he declared that his temper was such that he could not safely take the weapon with him. A thought like that never comes out of the conscious mind. It is too noble.

One day he was accosted by a lawyer, smaller than he, and an altercation ensued. The lawyer called him a liar, and drew a weapon for self-defense, thus providing the means of getting rid of the man he had insulted. He knew that, when he was tried for murder, he could set up the successful plea that he fired in self-defense. But it turned out that he knew the larger man was unarmed, and hence the freedom of remark.

It was a trying situation for the latter.

His conscious mind said:

"This lawyer has insulted you with a remark that is always a gross assault on character. If you attempt to fight him, he will

kill you. If you do not fight him, he will taunt you and make it known to all your acquaintances that you are a coward, and that will be more miserable than death. If you go away and arm yourself he will be on the lookout for you and may shoot first some day when you are not on your guard. You should summon your friends and have them help you down the man at once."

But in the pause that came to his thoughts, his Other Mind said something like this:

"It is true that you have been insulted and most grossly so. But the affair was started by your temper in the first part of the altercation. If you succeed in killing the lawyer, you will be tried and possibly acquitted. But your family will suffer. His family will suffer also, for he has a wife and five children, all dependent on him for support. After he is gone, his friends will remember you and your life may be taken. Your bad temper has already gained for you the reputation of being a bully, and this will make you seem a sort of outlaw and public enemy. The thing to do now is to start back at the beginning of the altercation and find the turning point where the real temper began, and there take a sensible turn in the conversation."

It was hard advice to follow. He said to the lawyer.

"Quarreling is bad business. You have a wife and five children. If we fight, you may be killed. If you kill me, it will crush your wife's heart to know that she is married to a murderer, and the stain of the murder will not be wiped out of the children's memory for a lifetime. Let us start the talk over again and see who is to blame. If you are, then be man enough to take back what you have said. If I am to blame I will acknowledge it like a man."

This was done, and they found a way to avoid all further hostilities.

Temper is the centrifugal action of the conscious mind.

It is probably the cause of much of the trouble in the world. It separates husband and wife; for these two beings are seemingly free to call each other names that would be instantly resented by violence among men. The husband often hurls an epithet at his wife that he knows very well he would not dare to even hint at if he were addressing the wife of another man. All quarrelers are abject cowards.

Exaggeration is rife everywhere, even where it is not done with intention. The child sees the fact of occurrence in a larger picture

than it really was. If it has been abused or brushed by another person old enough to be held responsible, the child reports the affair in such terms as to excite the anger of the parent. Bad blood between families is sure to result; but the pause for reflection comes, and the Other Mind has its say:

"Go to the parents of the other child, and have a talk so as to ascertain both sides of the story. Remember that exaggeration is the most common of all human characteristics, and your own inflamed mind is an example of it now."

This is done. The two children are brought together, and each tones down the matter until it is quite harmless.

Woman, with all her sweetness and angelic qualities, is by nature and temperament a creature that exaggerates all things that attract her vivid attention. If she tries to tell you how large an absent apple is, she pantomimes a pumpkin. If it is length, she sees a yard for a foot. If she is telling what impressed her at a play, she describes it in superlatives that are outsuperlatived by negative terms; as, for instance, when the leading man is more than perfectly lovely, he is terribly nice. An ice cream that is more than exquisitely delicious is awfully good. A man who is beyond her phrase of delightfully superb is just killing.

This characteristic of womanhood has led to much injustice and wrong in the world. On the witness stand she carries the same spirit of exaggeration into all she says, although she charmingly believes in the truth of it all. The brain after all is only the camera of events; and it matters very little whether they occurred in the outer world, or were impressed there by her imaginings.

A cautious woman will pause to reflect when she is being incited on to some action or belief by the colorings of statements made to her by one of her own sex. Still more should a man be overcautious when he is subjected to the urgings of a woman who may have been offended by some other man or woman. He should be slow to seek revenge. There is the other side. Too much fighting exists now in the world, and every person should at least be fair enough and calm enough to get down to the solid facts, free from all prejudice. Each step in this direction lessens the great fund of ill nature and brings humanity that much nearer the era of peace on earth and good will to men.

If every man and woman would pause to reflect in the midst of their bickerings, and let the Other Mind have gentle sway, there

would be very little trouble in the world. It would be impossible to make a mistake.

There are many instances occurring every day that require the pause. You may call it thinking twice before you speak or act; or counting five before you let your tongue say something that you may regret; it is all the same thing. This pause is as old as the name of man. But it is not often indulged in, and when it is given its opportunity, the conscious mind fails often to interpret it. These lessons are taught here to enable you to make the pause, and to recognize the influence of the Other Mind as it steps into that interval.

It is only by long practice of all the exercises and the adoption of the habits that are described in the preceding cycles that will enable you to quickly make the interval called the pause. The reverie is sometimes five or ten minutes coming. Authors who have written the works that have moved the world onward have found it necessary to devote fully fifteen minutes to the process of getting into the writing reverie. The old claims of Homer and Virgil in the immortal creations, that the muse must be invited in before the thoughts will flow, is nearer right than has been supposed by the general reader.

It is also a saying that poetry which is worthy of the name cannot be created at will. When a person can sit down, hunt words in the rhyming dictionary, and count out metrical feet as a regular occupation, he produces nothing but machine poetry, which bears its value on its face, no matter how many flowers, or sky colors, or shades of perfume are imbedded in the composition. A flowery style is not inspired.

But for the purposes of quick action in conversation it requires training in making the intervals as already taught. The experience of a man who succeeded in doing this after he had been totally unable to make an effective pause, is told in the following account which best explains the process:

"I was troubled all my life with bad judgment. I made mistakes in everything. How I learned to throw my mind into a quick pause is not important here, except as it will help to encourage others. But I will say that I learned how to enter a reverie. It took me a long time for a while, but they came instantly in the course of some months. When I found I could enter the reverie in a second, I then applied the same method in conversation with

people. I learned to decide slowly and correctly. I thought carefully. I did nothing important hastily. Folks soon began to regard me as a man of good judgment, conservative and painstaking. On one occasion when I had to make up my mind what to do in a serious affair, and had hardly a minute to decide in, I made the pause and for a few seconds I realized that I was getting a clearer light on the point than I would have obtained otherwise. My first view of the business was wrong. My second proved to be right. Had I decided as my first opinion led me to believe was right, I would have made a big blunder."

In prior letters he stated that he was unable to make the pause and clear his mind. Later on he found that he could do so in a flash of time, and other persons with whom he was talking supposed he was merely thinking it over or taking a short time for careful reflection, which is almost a universal habit among successful men.

Thus old habits are given new uses.

Some women, on being informed that their sex is blessed with the faculty of intuition, take pride in showing how quickly they can decide matters, some of which are important. "I never take time to think," said one of them. "I decide on the very first impression that comes to me," and she was in the wrong much of the time. Careful thought is needed, but it should be attended by aid from the more accurate judgment that comes from reflection. No person can decide on impulse, for the Other Mind has had no opportunity for making itself manifest. It must be given sway.

One man, who has had uniform success in his professional life of late years, has this to say:

"In my talks with others many questions come up that are of a serious nature and require accurate thinking. The more I try to reason them out, the less satisfactory are the results, unless I am able to throw the clearer wisdom from my deeper mind into the discussion. I pause for a few seconds, often saying aloud, 'Let me think,' and I can send my working mind away and get light from the other source, and it is always right."

How many times have you heard people say, "Let me think," or some such remark as "Let me see," or otherwise noticed them pause, seemed lost for a few seconds, and then come back into the conscious mind with a decision? It is a matter of everyday occurrence, and was so long before this work was ever thought of.

We saw a receiving teller in a bank, whom we have known for years, take a bill in his hand, lose himself in reflection for a moment, and then pass it back for inspection. It was one of the cleverest counterfeits of recent years, and had deceived many bankers. We asked the teller why he stopped and reflected for a moment, instead of giving the bill a close scrutiny, and he said:

"Before my eyes rested on the bill I had a feeling come over me that there was something wrong going to turn up right away. I stopped this thought when I reached the bill, as it seemed to me that it was wrong. When I was deep in the idea, I did not look at the bill, but went at once to have a certain part of it examined. I am sure I had not looked upon that part, but the thought of what it was, came clearly to me. I have not had a counterfeit get by me for ten years."

A detective said of this habit of pausing:

"I have employed something like it for many years. In talking with a suspect I try to let him do all the talking. Every once in a while I close my mind against what he is saying, and a new idea walks right in, and tells me what to ask next. In one case I had nothing to go on, and the talk came to a standstill. I found an idea and sprung it on the fellow, and he almost fell over. It had made a bull's eye, and he gave up the resistance. I had his story in half an hour in writing and signed by him."

Pinkerton was a great detective because he had the power of telepathy in the highest degree. He often said that a man who lacked such power could never make a detective. "He must be a good guesser and guess right," was a familiar remark of his. One afternoon in a crowded city he was strolling along aimlessly, thinking of the hundred or more cases that he would like to solve, when all at once there came over him the feeling that in the thousands of people passing along the street, there was one man that he could not see, and who was not easy to reach, who was wanted badly by him. He plunged rather wildly forward and came upon the man. Afterwards it was proved that this suspect was the identical criminal for whom he had hunted for years. Yet when he arrested him, Pinkerton did not recognize his face as one that was wanted, and did not know what he wanted him for. It was only by an accident in the conversation that took place that evening that a good guess set him right, and led to the connection needed to identify him. The man had completely changed his appearance and was so different

that his own wife passed him several times and did not give him more than a mere glance each time.

On another occasion when Pinkerton passed a man on the street and noticed what seemed like a false beard on his face, he stepped up to him, tore the beard off, and told him to go with him. The man went, but Pinkerton did not know what he was wanted for. He 'phoned to several heads of police, and located the suspect as a burglar who was wanted for a crime attended by murder.

There are endless examples of the activity of a power that has been successfully employed by capable men and women time without memory. Our study here is to develop that power, to increase it where it exists and to enlarge its usefulness.

Most persons can think easily with the conscious mind. The plan of this work is to enable them to think as easily with the aid of the Other Mind.

NINETEENTH CYCLE

PRACTICE IN ANTICIPATIONS

THOUGHTS fly about like birds
Whose coming may be known
By rustling leaves above
The gently swaying branch,
And presently the song
Is heard upon the air.

ONE of the most pleasing and useful habits is that which fills in the pauses made by other persons, and anticipates what they are about to say. It opens up a broad field of the highest mental exercise in ways that are most practical.

In the cycle just closed you have been taught to make use of the pause in your own mind. Now you are to seek to make use of the pause in the mind of another person. This is part of the work of this cycle. The rest will be an enlargement of it.

Many years ago it was discovered by accident that, if a person pauses in the course of remarks, and some listener attempts to supply the needed word, this practice, carried on until it becomes a habit, will set up the power of telepathy of the most useful kind. Since the first experiments in this work, there have been many persons who have found the truth of the claim. It is based solely on the potency of the interval, which has been discussed in the two preceding cycles. This space in the thinking activity of the mind tends to close out the conscious mind; and, when that is out, the Other Mind springs in as if brought forward by an elastic action. It is a wonderful fact.

The following sentences were taken down by stenographers at different times, and represent a large number of trials. The supplied words have all been put in by telepathy, or at least without the aid of any spoken or written communication:

1. A minister preaching. "Now we see the power of a . . ."

The supplied words were *divine providence.* While the pause may not have been the length of a second of time, it was sufficient to enable the reporter to take down the undertones of the person sitting next to him in the gallery of a church. Hardly had they been recorded when the preacher uttered the supplied words, "divine providence." It may be argued that this was a good guess. If so it was all the better, as the mind that can guess ahead, is the most successful kind of an intelligence in this world.

2. A minister preaching. "It is true that the guilty sometimes go free, and that the innocent are punished; but these miscarriages of justice are not . . ."

The supplied words were *the rule.* There was no time for thinking out the end of the statement. The pause was very brief. The words must have jumped into the mind of the person supplying them, just as telepathic thoughts will flash into the brain in the most unexpected manner. Again it may be argued that this was a good guess. Yet how could the mind guess so speedily? If it was a guess it was excellent practice for the mind.

3. A minister preaching: "Some critics insist that there were no miracles in the days of the Israelites. They say nature has never broken . . . . . ."

The supplied words were *her established laws.* As soon as these words were secured by the reporter, and before they were actually written, the minister finished the statement. There could not be guesswork here. It is of course plain to be seen that the word *laws* must be a part of the sentence; but the other part of it, "established," was not to be expected. In pure guessing, ninety-nine persons in a hundred would have seen the sentence as follows: "They say nature has never broken her laws." The idea of *established laws* was wholly telepathic.

4. A minister preaching. "That little group of brave men set out in the dimness of the rising day. They did not know what the day and the hour . . . . . ."

The supplied words were *would bring forth.* These, like the others, were correct. Here is a possibility of guesswork. Just how else the statement could be finished in the most natural manner, is not easy to see; but the guessing was done so very quickly that it could not have occurred without much practice and some help from telepathy.

5. An orator speaking. "This shall not be. Not as long as American manhood is still left to assert itself, will the people bend beneath this yoke. If I am wrong then liberty is . . . . . ."

The supplied words were *a meaningless name.* There was no way in which these words could have been guessed. The sentence ends rather weak. A better orator would have rounded out his period with a stronger thought. The person who supplied these words had been a successful public speaker and knew several better terms for ending the statement, but he took what was in the mind of the speaker and the reporter noted them down in a flash before the orator had actually uttered them.

6. An orator speaking. "Let us look at this crisis with a spirit of judicial calmness. Let us not rush blindly to the fray, not knowing what kind of an enemy we shall encounter. We can arm ourselves by preparing ourselves with the necessary facts; and with these there can be no enemy . . . . . ."

The supplied words were *strong enough to resist us.* It is hardly possible for any mind, no matter how acute, to guess these words. They were spoken in a flash, and the reporter had them down while the orator was "hemming" his throat to get freedom for the climax.

All clergymen, except those few who have studied themselves, are guilty of this "hemming" habit. It is tiresome. It shuts off the flow of oratory and makes the hearers weary. The orator who indulges in such fault has a very limited field of usefulness. Yet it is a fact that, at a church where a supposedly famous preacher was delivering his sermon, he made 248 pauses either for the loss of a word, or in order to "hem" his throat.

Some of these pauses were followed by a long flow of words where there was not time enough for the experimenter to take out of his mind the rest of the statement. One of the long ones, however, was caught, and is given here:

7. A famous preacher speaking. "He looked for it in the Far East and found it not. He traversed Europe and it was not there. Over the sands of Africa with iron wings he sped and it did not appear. Out on the broad ocean, across the stormy seas, into the newer world he came, and there . . . . . ."

The supplied words were *"it was waiting for the coming of his adventurous spirit."* As there was nothing in the lines preceding this ending that would suggest the ideas found in the supplied words, the charge of guessing will not hold. The speaker had the

habit at times of pausing for effect, and at other times of allowing a long space to intervene before he would connect his thoughts. The church was one of ultra fashion, and the congregation were bound to remain and listen, and to come again. But it was noticed that they were indifferent to the subject in hand on this particular day.

Another clergyman, who was held in high esteem for the valued thoughts he expressed, had the same delinquencies of delivery; and in one sermon we found 197 pauses, mostly for the right word to come into place. In nearly all of these breaks, a telepathist could readily fill in the words needed. In fact it was not very difficult for any one with a little experience to do so.

8. A college professor in literature speaking from notes. "It was more than two centuries before another era that could be called rich in product came to light. Darkness was everywhere. The sleeping genius was not to be disturbed. The dawn was not notable, not a distinct awakening, but . . . . . ."

The supplied words were *"it was surely approaching."* This might have been a mere guess. It was correct, however.

9. An auctioneer in the heat of exaggeration. "The Emperor of that isle is not a man of weak taste. He will have nothing that is not the best and the most beautiful. When he selected an artist he had agents run from one end of the isle to the other, and bring to him the names of those who are most skilful, and from these he selects the one that is most worthy of the honor conferred by royalty. But his palaces will not hold all the fine things that are made for him. Some never get into the presence of his majesty that are better examples of the highest art than the best he owns. This that we offer to-day . . . . . ."

The supplied words were *"is imported directly from the royal stock."* There was nothing to suggest the words to be used, although the idea was apparent to every mind in the room. No one supposed for a moment that the article offered for sale, after that introduction, would be anything but an import from the crowds of good things that were too numerous for the palaces of the Emperor of Japan. But the use of the word *imported,* and the word *directly,* and the word *stock,* could not be surmised; nor the arrangement by which they fell into place in the sentence. We challenge any student of this cycle to read this sentence up to the break, or pause, to some friends, and ask them to supply the words lacking, and they will

fail to do so. Many of them might furnish the exact ideas. We will say, however, that an experimenter, who had listened for a half hour to the auctioneer, would have gathered his pet phrases, and he was accustomed to say "imported directly" quite often, as it had a big sound. He also had a liking for the term "royal stock." Here may be the key to the guess if it could be called such. Even so, it was most creditable to the experimenter, as it led the way to a development of the mind for very practical uses, as we shall see later on.

10. A business man explaining a deal, as he called it. "I had inside information and knew how to act. I knew that I could take my time and the other side . . . . . ."

The supplied words were *"would come to me."*

11. The same man talking. "I had the cash, so they need have no fear of getting their money. Nor would they have to wait a minute after the agreement was reached. But they haggled a long time about the price, and I told them . . . . . ."

The supplied words were *"that they must decide at once or let me out."* This could not be a clear guess. The first part of it might be expected, but the entire supply could not be anticipated. The man in question was an exceedingly easy one to make his thoughts apparent.

12. Another man talking business. "The terms are easy and you will not have any fault to find with the treatment you will receive if you decide to buy this tract of land. The price stated is very low and I am instructed by the owner to say that he will not make any further concession. If you knew what it cost him you . . . . ."

The agent never finished the sentence. He did as many business men have a fault of doing, start to say something which they do not take the trouble to finish. But this agent did in fact make the end of the statement in his own mind, and it was as follows: "would not pay his price." This proved to be true, for the would-be purchaser acted on his own telepathic knowledge and insisted on a lower price and he secured it.

In a case like the last the ability to fill in the breaks made in business conversation may often bring advantages.

In business, more than in public speaking or teaching, the pauses are far from being few. In half an hour's talk not long ago a merchant made 124 such pauses, and some of them were unfinished statements. He thus afforded an opportunity to his listener to

catch his ideas ahead of him, and in the sentences that were left unfinished he kept back thoughts that he found would not be best to utter. These could be caught out of his mind by a good experimenter. The most successful business man is one who avoids formulating his thoughts in such a way that they can be taken from him.

Here we seem to have the antagonism of two kinds of pauses. In the last cycle we showed the value of making a pause in which to reflect or take time to think well before speaking. In this cycle we have the pauses that are so common in every kind of use. But the man in the last cycle who makes the pauses is the experimenter; and the man in this cycle who does not make the pauses is also the experimenter. He has now changed to a listener. Before he was trying to secure good advice by taking plenty of time in which to think out the subject. Here is the same person trying to fill in the pauses for the other party who makes them not for reflection, but as a fault. It is very likely that he has no consciousness of the operations of his Other Mind when he stumbles in speech. Consciousness will sometimes flee and stay away so long that it cannot recognize even itself. There must be life to secure advantage in this pause, no matter who makes it.

The dead mind is common among children and dull talkers.

The boy in school who tries to recite a poem from memory and whose mind fails him in the midst of a line, has no consciousness of any Other Mind. He may be aware of his predicament and laugh or cry at it. He starts at the beginning and tries to connect the missing thought by acquired momentum. Some can do this. They have said the poem over at home to themselves so many times that all they have now to do in public is to get a good start, avoid interruption and distracting causes, and slide through it by acquired motion; just as a hoop will stand up as long as it can be kept going. This is not an interval in the mind, but a dead brain. It is of the same grade of value as the drowsiness is when compared to the reverie. In the latter the mind is tense, and full of magnetism; while the drowsy brain is simply dull and without energy enough to keep awake. To the sleepy person the fading consciousness is the way to temporary oblivion. In the reverie the brain is wide awake, and sleep is ten thousand miles off.

To the forgetful mind the same experience holds true.

So in the many breaks and unfinished sentences that occur in

conversation, there is a dullness and stupidity of mind, or the lack of habit in a good style of extempore delivery. Some persons never finish the majority of their sentences. Some see the end of them all in the beginning. One of the rules of good address is never to start a sentence that you cannot see the end of before you utter the first words. This is also one of the secrets of an easy flow of speech in oratory.

Men and women who are unusually keen in mind are able to fill out most, if not all, of the unfinished sentences and remarks they hear in conversation. One man who is compelled to meet scores of people every day, says that, if he did not have the gift of knowing what they wanted better than they know themselves, he could never get through his day's work. There is an immense amount of truth in this statement; more, in fact, than the ordinary mind can understand. There are many men and some women so placed in life that they must accomplish much in the period of time allotted them each day, and it is as much a part of their habits to read the minds of others very quickly, as it is to do their other work. They do not pretend that they can take the thoughts out of a silent mind, although most of them do this in many instances; but, when a caller has begun to speak on a subject, the whole line of thought is quickly presented to the keener mind and every idea is plain in a flash. Business is done speedily under such circumstances.

One woman said of her duties as the head of a great organization:

"If I had to wait for people to tell me their stories, I would have no time to do them good. I let them begin, and the rest is plain to me and I proceed to results without delay."

A man said of a great financier to whom he made a visit on business:

"He heard me for about five seconds, then he finished for me what I had to say. All the way through he seemed to know what I wanted and all I had in my mind."

This ability has three stages:

1. The habit of filling in the pauses and breaks made by others.
2. The habit of anticipating the remarks and thoughts of others.
3. The habit of guessing what is in the minds of others.

This cycle has been thus far devoted to the first of these three habits. It has been shown to be merely a form of experimenting in part, and then a most important trait in actual use. In fact there

is no mental equipment so worthy of acquisition as this. You have a right to all the knowledge you can get; and much of the knowledge of life is lodged in the many other minds that you come in contact with. They would conceal it from you, and often to their gain at your expense. If a man pays five thousand dollars for a piece of land and is willing to sell it to you for seven thousand dollars, but insists that ten thousand dollars is his very lowest figure; and you have means of ascertaining that he is trying to hold you up for that extra three thousand dollars, you have a right to know it.

If a man has a machine that seems to be as good as new, and he tells you that it is new, but conceals the fact that he bought it as second-hand, and that it has an inherent defect that cannot be discovered by the ordinary methods of examination, and you are able to draw these facts from his mind, you have a right to do so.

If a woman tells you that she is your friend and that she has no ill feeling whatever against you, even after some slight misunderstanding; while, as a matter of fact, she is trying to undermine you in a certain matter, you have a right to know all about it if you can find out through any legitimate means.

If any person seeks to take any advantage of you, and pretends to your face that nothing but the purest friendship exists between you, the real facts ought to be ascertained by you. In times past it was useless to try to get at the truth. To-day there are keen-minded men and women who can delve down into other minds and bring up the naked truth.

As may be expected, this power has its dangers. In a recent case an inventor who had reached a most valuable discovery, one that would make him rich, fell in with a man who was skilled in telepathy and who extracted this secret from his mind. There had been no attempt to secure a patent. The meeting was wholly without design. The inventor lived in a town of about twenty thousand inhabitants, and boarded at a hotel. One Saturday evening just before dark, a man came along in an automobile, and put up until Monday at the hotel. It rained all day Sunday. This man happened to sit next to the inventor at the dining table, and so they became acquainted the same night of the arrival; and, as they were both interested in the same line of subjects, they talked matters over on the next day. As was his invariable custom, the inventor did not even refer to his patent and the great discovery he had

made; but once in his remarks he made a pause, then stopped short, as he found that it was not wise to finish what he had started to say. This break was quickly filled in by the traveler, and he caught the idea that was so carefully guarded. On his return to his home, he perfected the patent, and when the inventor made application, he found that this very man had anticipated him and secured it. He recalled the occasion when he met him, and seemed to think that something he had said and was unconscious of having said, was the cause of his downfall.

But we do not have to go to the ranks of greatness to find men and women who are endowed with the faculty of anticipating the needs and wants of others. Such gifted people are present in numbers all over the civilized world. It may seem like a faint degree of telepathy when they exercise this power, but it is mighty potent in its usefulness. It works a double advantage all the time.

We know a woman in the early fifties, which means that she is perhaps nearer fifty than sixty, who has a beautiful home and the means of entertaining her friends and guests; but who lacks in the most abject degree this power of anticipation. Those who come to visit at her urgent request, rarely return, although they are invited. The woman is refined, educated, polished in her manners, and in every way prepared to make things pleasant for those who are in her house. But she does not seem to realize that there are hundreds of small things that make a visit pleasant or unpleasant. For instance, it is quite annoying to have no towels in the bath room during a week's stay. Of course the maid is supposed to look after that matter, but who looks after the maid; and if the maid is not in evidence, what is to be done? On a certain visit of a clergyman for three days and nights at this home with his wife, who were assigned a fine bedroom, there was but one chair in the room and that too weak to hold up either guest. It was a gold-leafed chair that was expensive, but had been off its legs, and was temporarily on again; yet dangerous to sit down upon.

At the table there was a continual lack of anticipation of the needs and comforts of guests. The things were trifling but were potent. So small a matter as would seem of no consequence would mar the whole dinner. The clergyman, in repeating the case for report, and without any intention of criticizing the lady, said that he counted twenty bits of neglect that he had not found in other homes, all due to the fact that the woman had left things to her

servants, they had left them to her, and neither had the magnetism or life to know or care. The result is that this woman has few or no guests now visiting her.

On the other hand, there is a bright woman, not quite as wealthy, but far more qualified to meet friends under her own roof, who anticipates every want, need and comfort, and adds many extra details of pleasure in advance of their visits. She inspects everything in the rooms, and knows every detail of the house and of the dining table; so that her guests say of her that it is a pleasure to go there.

Here is a reception at which there are many persons present. The hostess does not let matters drift, nor does she leave the management wholly to her servants. She KNOWS what is to be done even in the slightest details, and sees that these are executed by those in her employ. The latter imbibe her spirit of care and anticipation and give the matter their full watchfulness. The result is that everything passes off smoothly and all are pleased. In after days there are genuine words of approval for her methods. But in the party itself, while it is in progress, she anticipates the needs and wants of all who come under her roof. On one occasion, when only six young couples were invited to meet her own sons and daughters, she was alert to make them agreeable, companionable, comfortable and quick to fall into the pleasures of the evening. There are many little things that can be thought out in advance.

Not alone in receptions and parties, but in the common routine of household duties, members of the family may develop the habit of anticipating the needs, wants and wishes of each other. Old people are entitled to this fore-watchfulness. Some persons cultivate and never lose this habit, while others are clumsy and neglectful.

In a large city there lived a man who was exceedingly popular. Some said it was due to his pleasant smile, with which he greeted people. Others said it was due to his wonderful tact, whereby he could maintain his own control over others without appearing to antagonize them. He was a sort of self-appointed leader of society, and soon every hostess in the city was glad to have his advice and services, although he came up from the humbler ranks.

No affair was ever stale or stagnant where he was present, for he saw to it that all were enjoying themselves. In many little things he could read ahead, and thereby made each occasion one of real pleasure.

Business men have cultivated the habit of anticipating the wants

of their patrons. Did you ever step into a store where a woman wanted to buy something for a present and had not the slightest idea what to buy? The clumsy clerk of which there are legion, either will take no interest in her, or let her go to another store; but the proprietor, or some head clerk who has the power of anticipating the wants of others, will quickly bring out the desired article.

In law trials the lawyer who, prior to the actual hearing court, is able to anticipate the moves to be made in the progress of the trial, will stand a better chance to win than the one who lets things drift.

One attorney says: "I shall leave no stone unturned to have a perfect preparation for the trial. I will be ready for every move that the other side may make."

Another lawyer says: "It is useless to try to find out how the case will proceed when in court. It may go one way or it may go another. All time spent in advance of the hearing is wasted, for we cannot shape our plan of battle until we know what we have to meet." This seems like good common sense; but the Other Mind says it is the way of the sluggard. Cases are won by the first kind of attorney who makes ready for every move that may be made.

One of the greatest generals of the Civil War had the same habit. He anticipated all the turns and phases of a coming battle, and knew there were so many moves possible. Some of these were highly probable; some were possible only; and others were remotely possible or very improbable. Yet he thought out what he must do in each of the circumstances. On one occasion the enemy made a move that perplexed all the other generals and it proved to be one of those combinations that had been considered remotely possible or very improbable; on the principle that the unexpected happens sometimes. But as this very move had been anticipated by the general in command, he knew in a flash what to do, and so ordered. Any person who is familiar with the life and battles of Napoleon, will find this habit of anticipation one of the secrets of his successes.

Nothing in ordinary life is more practical and useful than the developed habit of anticipating the wants and needs of others, and even the plans and purposes. The latter part of the transactions of life make up the ground where all the conflicts are lost and won, whether in important or in trifling matters.

The employer who seems to realize what his employees have in mind, or what their real usefulness is, has an advantage. By antici-

pation he is enabled to prevent disagreements. The employees have also the opportunity to make themselves more useful to him directly, and through their efforts to know his wishes and the needs of the business.

In the home every member of the family who will study ahead all the contingencies that are about to demand attention, will find the duties easier and their execution lighter. Then there is the pleasant side of the home. A wife says, "My husband is so thoughtful of me." A mother says, "My son seems to know all my needs and is ever thinking of my comfort."

To look into the cause of this remark, we find that the husband in the morning, before he has left the house, says to himself: "My wife will be alone so much of the day. What will she have to amuse her, to busy her, to make married life worth while? It is only one day, but days are long when there is a drag in existence." He will think out the whole period, and think of himself as a woman in her place, and ask how he would like her routine life. What would he most desire under the circumstances? And the answers he makes to himself, he will apply to her. A non-fertile brain will not cover much ground; but we are dealing with acute and fruitful minds.

These qualities are developed by the practice that is laid out in the cycles that precede this. If you belong to the class that is not able to anticipate the many small, as well as some of the greater details and emergencies that are always arising in the day and the week of every life, you may so train your habits that you will acquire the power. It is for this purpose that the present book is written. Men and women who are said to possess this power as a gift, have in fact come to it as the result of a régime that has grown up of itself. The same is true of magnetism. Some are naturally magnetic, others have developed the power; but the latter merely adopt the same traits that are present in those who are believed to be naturally endowed. The cultivated form is much more effective. The natural form is useful only after it has been trained. In its primitive form it is a power, like steam; but every power requires direction and control as well as shaping for detailed uses.

There are three stages in the work of the present cycle:

1. The first stage is that which sets up the habit of filling in the pauses and breaks made by others. While this may have a slow

and discouraging beginning, it soon begins to show growth and becomes in time one of the most useful of all habits. It is a very simple proposition. The thoughts to be supplied are words that are already created in the minds of others, and your work is to speak them just ahead of the men and women who are about to utter them. This line of experimenting is often used in play. The difficulty is that it can generally be worked only after you acquire the ability to throw the mind into emptiness, which can be done in one-tenth of a second. Until you have such ability, there would be little use in playing with the art. Yet it will succeed sometimes by force of the natural gift of telepathy, and without study or preparation. These instances are neither frequent nor consistent, as the power is very uncertain; sometimes manifesting itself and at other times being delinquent.

2. The second stage is that which sets up the habit of anticipating the remarks and thoughts of others. This is close to the first stage, but the distinction is clear. In the first stage the thoughts are already shaped into words and the words are coming from the minds of others; in fact, are on the way. In the second stage, the remarks and thoughts have not taken shape, but are intentions and purposes, as well as wants and needs. This is more difficult, but can be acquired; and, when once made a habit, the results are most pleasing and surprising. Our claim is that such habits may be developed by every man and woman. We have known of so much success along these lines by those who have carried on the experiments that there is no reason to believe that any human being of sound mind is denied the power to develop these habits.

3. The third stage is that which sets up the habit of guessing what is in the minds of others. It is guesswork, but is an art that has been increased to a remarkable degree by practice. It seems closely allied to the first two stages, but is a step beyond the second. In fact many persons have acquired a natural power of telepathy by practicing guessing. In supplying words in the pause under the first stage, the immediate presence of the speaker and his own thoughts are helpful, and true telepathy is the result. In anticipations there are close thoughts to impel the action of the mind. In guesses the connection is somewhat removed. Yet, on the other hand, the practice of guessing is a good one that is very easy to put into use.

It is made a business by professional fortune-tellers of the highest

grade; and some of them become adept in the art after years of practice. We had in our employ at one time a man who afterwards entered the ministry, who had been a fortune-teller. His conscience had troubled him and he gave up the business. He had been looked upon as a remarkably successful predicter of coming events in the lives of those who patronized him. He had a nicely furnished suite of rooms in a large city, where he maintained an Oriental mystery about himself and the place itself; and in this place we met him.

Having been desirous of testing by certain rules and laws the genuineness of members of such profession, we found this man holding the confidence of hundreds of people of wealth who consulted him with great regularity for advice on business and social affairs, and paid him high retainers. One of his customers had said to us:

"There is a man who is honest and whose predictions are genuine. In a certain case he told facts that he could not have known in any other way except the occult. The next week he made a most remarkable prediction which had never been in the minds of any of us, and it came true just as he said. I have never known him to make a mistake on a point of any importance."

On this advice, coming from a person standing very high in every way, we went to his studio. There was an attendant making appointments and we had to wait several days before our turn came. Then we went in and were led to a very beautiful room, especially furnished, and dimly lighted. This man had a high forehead, deep eyes with heavy brows; and a peculiar head-dress, patterned after some bygone age of the priesthood, made him very impressive. He thus began with the eager expectancy of his patron. Belief in him was also invited, not only by his reputation but by his methods and environments. There was a sort of self-hypnotism about the whole proceeding.

"What would you have?" he asked very solemnly.

"Knowledge of the past, the present, and the future," was the reply.

"What have you of the past that troubles you?"

"Nothing, except a desire to test your powers."

The age was then stated as being between three years, and it was correct. That was a guess, and we know it. The fact of marriage was then stated, and this was accurate, but it was also a guess. The loss of a dear relative proved to be a grandfather, but was not definitely announced at first. There was a feeling about for facts

and the hope that some remark would be dropped that would lead the way. In the pretense of making a direct statement, a question would be launched forth under disguise, trusting that a reply would help to make matters easier. But we led on and on, until there was only the grandfather's death to fill in the fact of the loss of a dear relative. Had all four grandparents been living, then the generation preceding must have been called on for this deficiency.

A serious quarrel in the past, a very sad accident, and other events were announced, but could not be substantiated.

"Why do you wish to test my powers?" he asked at length.

"If you are gifted with extraordinary powers there is a position open for you where you may make an honest living at high salary."

The present was gone over, with the same results. The future then loomed up in brilliant opportunity for flights of the imagination unchallenged. "You are to meet an enemy, cross the water, and inherit a large property," were some of the stock guesses; but they were of no value as accurate predictions.

Ill health, attended by the voice of conscience, as well as the fear of a new law against such professions, drove him out of business and we had an opening for him where he was enabled to earn an honest living. During this term of close acquaintance, he explained his art and his remarkable successes by calling them shrewd guesses. As most of his patrons came to him for advice, he was always allowed to question them very closely, and between the lines he made careful guesses and so often hit the mark that he was half inclined to have faith in himself as possessing great powers.

He had made his mind so sensitive to impressions that he really could probe into a person's life with wonderful accuracy; and he used this skill in ordinary affairs when there was nothing to gain by it in the shape of financial reward. This was after he had given up the practice of fortune-telling. We found him a very wonderful man.

Several others, who were driven out of business by fear of the law, were hunted up and their methods obtained. The rule seemed to have been that each of them had started as pretenders, and had come to a degree of telepathic power by the habit of guessing.

In the case of a woman, now very old, it appears that when she was in her twenties her husband was hurt in his body so that he became helpless and the support of the family fell on her. Being in a city, she changed her name, moved to a new house, opened

parlors, kept her face veiled, and started in the business at low prices. She had never even claimed to possess any degree of clairvoyant powers; but the habit of guessing, which she had acquired as a means of entertainment for herself and friends, made her mind sensitive, and in some details she became an accurate guesser of facts, and surprised her clients, who spread the news to their friends. In this way she made more than a living. The wonder of the case was that some men and women of high standing in the city, had faith in her as a most gifted seer.

But guessing is employed in every profession, in every line of business and in the social world as an agency of success. It is akin to anticipation, and this is the most useful trait in human character.

TWENTIETH CYCLE

ONE SENSE TELEPATHY

EACH SENSE is rightly prized
And all conjoined are used
Regardless of the law
That each may throw its power
Into a common whole
For the support of one.

USEFUL AND PRACTICAL employment of this power is taught in this work. Had it been thought a mere plaything, or some wild agency of occult character, no page of this book would have been written. As has already been amply shown, the Other Mind is all-powerful and all-knowing, and these attributes mean something more than any physical quality can convey. They ought, at least, to serve humanity in hundreds of ways.

To know what cannot otherwise be known at all, or too late to be of use, is a valuable acquisition; and any practice that will develop this power is worth the trying.

In planning to develop a system of practice, the fact was not overlooked that many persons possessed this faculty in keen degree who made no use of it except in the performance of the duties of life; while others had it in less degree and were practically unconscious of it. On the other hand the great doers of things in this world were compelled to depend largely on the same power which, by necessity, they had increased in the very act of using it. We found that nothing worthy of note had ever been accomplished unless this power had been the right-hand helper in the achievement.

These plain facts were the foundation of the present undertaking.

Then came the determination to adhere at all time to the practical and useful side of the art. All through the pages that have preceded may be seen the instances of the manner in which advantage

after advantage has been gained, which would have been totally lost in the absence of this aid.

The cycle just preceding this is made the means of showing the plainest and most commonplace uses of a power that has no limitation. A casual reader of that cycle will say:

"These things are not new. They are as old as the hills. The idea of saying that the man who pauses to reflect is cultivating a power. Why, every day we see scores of persons stop and reflect. They think twice, and so avoid mistakes. That is nothing new."

So much the better.

How would it have looked for a person in the midst of a weighty consideration, to have struck an attitude of severe deliberation and thereby have created amusement? Even now how does it look for any one to stop to think over a proposition? An inexperienced teacher was giving instruction in the use of the telepathic pause, which need not be more than a second of time, when a woman in the class said:

"Do you not think people will regard it as absurd to see us stop all at once to do our thinking by ourselves?"

The teacher had forgotten the more common fact of human nature, and could not reply. But had that class been taken into any office where matters of serious importance are discussed, they would have seen every party to the conference stop frequently, give a far-a-way look, and then resume the details of the discussion. In a meeting of a Board of Directors of a National Bank we had one day a most serious problem to consider. There were eleven members present and the cashier; and the conference lasted three hours. We recall distinctly hearing the president say to one of the members:

"Come down out of the clouds and let us know what you have in mind." The director addressed had his face uplifted, his hand to his chin, and he did in fact seem to be roaming in the clouds.

Later on in the meeting, another member was addressed by the president somewhat as follow:

"Come back in the room. You are too far away." This created a general laugh. But every man was thinking. There would be a running fire of suggestions, then when some knotty proposition arose, they would get into the deeper thinking, and were far away. If these moods could have been reported by accurate count, we are sure that a total of more than a thousand instances of the pause occurred that afternoon. They were not due to any attempt to practice telep-

athy, but simply were natural pauses such as all careful men and women adopt when they reflect.

They are as old as the hills.

But the practice of utilizing them in connection with the effort to empty the mind, so as to bring a consciousness of the echo of the Other Mind into use, is both new and practical. That it is a valuable practice has been attested by the remarkable results that have been attained after thorough development.

Into this same pause there is now to be introduced a new stage known as one-sense telepathy. Let us see if you understand all three steps in this progress:

1. There is the pause which is as old as the hills.

2. Then there is the introduction into the pause of the habit of emptying the conscious mind to admit the power of the Other Mind. This combination is new. But the habit of emptying the mind is old.

3. Now we come to the employment of the same pause for the purpose of emerging into one sense, and the exclusion of the others. This combination is new; but the use of one sense at a time is as old as the habit of pausing to reflect.

Here are combinations that are new, while the parts put together are old and natural habits. There has never lived on earth a man or woman of intelligence or good judgment who has not paused to throw the mind into a deeper process of thinking. Nor has there ever lived a man or woman who has not emptied the mind in reverie, unless such person was of the animal nature. Reverie is an emptying of the mind to a greater or less degree, and the corresponding admission of the Other Mind. In emptying the consciousness to the last degree, there is a total absence of the mind, which is called "no-man's-land." This can be done completely in a reverie, and the result is some product of the highest genius if there is any way by which to connect with the consciousness, so as to know something about it. If genius is to be used on earth, it must be available to earthly intelligence.

When the reverie is shortened, as it can be by the practice to that end, it becomes the pause; and this is the combination referred to as the second step. As all persons can go readily into reverie after practice, as prescribed, and as they can easily learn to shorten their reveries, the pause is soon developed; and this can be used in the midst of any conversation with other persons. Thus, while the

reverie is intended for privacy, the pause is possible in conversation or in any transaction with other persons.

This shows that the second step, or the emptying of the mind combined in the natural and customary pause, is one of the most practical of habits, and useful at all times. It cannot be laid open to the charge of being likely to attract attention; for the ordinary pause is so common that it does not even receive notice unless very long. You yourself have often remarked on the seeming dream-state of some friend who is lost in thought, and you may have jokingly brought the conscious mind back again.

The third step of itself is as old as the hills, to use a frequent criticism or something that has come up out of the dim past as a phase of human nature.

One-sense thinking is one thing.

One-sense telepathy is another.

Thinking done with the conscious mind is of matters that are brought there through the sense of sight, or of hearing, or of smell, or of taste, or of touch. This is the full scope of that mind; unless it reasons or draws conclusions; and all reasoning and all deductions are based on something that started in the physical part of existence; and nothing can be physical and be known except through the five ordinary senses.

Telepathy has always been referred to as the passing of knowledge through channels other than the ordinary senses. This is the definition given of it everywhere, and for the past hundreds of years.

Therefore one-sense thinking is one thing, and one-sense telepathy is quite another.

The former is the use of the conscious mind, and relates to information or knowledge coming in through the five senses, or one or more of them; or reasoning based on past experience with them. The latter is the use of the Other Mind, and the return of one sense only to catch the echo.

By this time it is well understood that the knowledge that comes from the Other Mind is caught, not directly, but by the quick return of the conscious mind in time to hear the echo of its presence.

As a rule two or more senses are active in every return of consciousness; sometimes three, and often four. It is rare in any act of life that all five senses are at work in the conscious mind. What you read comes to you from the sense of sight, and is attended by the sense of touch, as where you hold a letter, or a book, or paper.

The sense of touch does not convey the facts that are read, but the brain is conscious of that sense. It makes no difference how the senses are used, if they are affirmatively or negatively active.

The person who listens is conscious of the various senses that are active at the time; although automatically so much of the time.

Hearing conveys what is transferred to the brain as knowledge; but sight often accompanies the transmission; as where you hear a person sing and see the person at the same time.

Three senses are directly employed when a singer stands in a room or hall perfumed with flowers. The flowers may be beautiful, their fragrance may be exquisite, and the voice of the singer may be cultured.

Four senses might be at work if you were eating at a banquet or dinner when there was music and the tables were laden with flowers; and all five senses are directly involved when the hands or other part of the body are engaged in the duties of eating. Mastication is a sense of taste and touch. It is difficult to separate the sense of touch from any conscious act.

The scattering of the senses by employing two or more of them in the usual acts of life, is common and serves the ordinary purposes of working and thinking. But when an extra degree of thought is desired, it is customary to limit the senses, and often one only is employed. The oft-quoted instances of the blind need not be repeated here, nor the custom of the Indians to develop the sense of hearing at the expense of all others when on the hunt or the warpath.

An interesting instance is that of a party of white hunters in recent times who, by closing the eyes and standing perfectly still, were able to hear the flow of a distant brook; but who could not hear it as soon as they opened their eyes. As they were sadly in need of water they proceeded to locate the brook, but the direction was most uncertain. By agreement they went for about two hundred yards, each in a different direction; then closed the eyes and listened. One alone could hear the flowing water, and he called to the other two to come up. This they did, and all heard the brook quite plainly now, but still in the depth of the woods the direction was not certain; so again they separated, this time about fifty yards each, and one heard the flow of running water very distinctly. They then found it quite easily.

In a person who is blind the sense of touch is very sensitive. This has been proved in so many instances that it is unnecessary to re-

peat any of them; but the ease with which the fingers of a blind person can detect letters on a printed page, when the letters are not raised as is the usual custom, is surprising to those who cannot do it.

A person who is deaf has better eyesight, all things being equal, than one who is not deaf.

One who is blind can hear more keenly.

People who are not blind but who withdraw mentally the sense of sight, have greater acuteness of hearing. The brain is affected by either sense. While the eyes are generally taxed to produce hypnotic sleep, the ears may be so used, as in the case of the physician who secures control of his patients by having them listen to the ticking of a watch or some monotonous sound. The same brain-centers are reached by either one sense or another.

River pilots, directing great boats through narrow streams for many miles in a fog, steer by the sound reflected from the banks. We recall coming up a river for nearly one hundred miles in a fog so dense nothing could be seen. Soundings for depth were constant, but the boat maintained a good speed in spite of them, as it was apparent that a sudden shoal could not be avoided by such precaution. Each turn in the river, and the dangerous narrows were known by the sound from the banks. Of course it was necessary for the pilot to know the whole river. A stranger could not do it, nor would a stranger be allowed to steer a boat. If a bank was low, the reflected sound would be entirely different from that coming from a high bank. So if the river was wider at one place than another, the sound would change to suit the distance. The fog served to lessen the sense of sight, and the watchfulness ahead was not necessary.

On the other hand the pilot, on a bright day, would listen to very little, and apparently be lost to the talk and noise about him, while he scrutinized the waters ahead of him with sharp gaze. His acute sense of hearing had gone for the time being, and his acute sense of sight came into play; while, on foggy days, the reverse was true.

A blind person can walk in and out of rooms, even in strange houses by the sense of hearing. An open door is readily detected before it is reached. So an object near at hand is heard by the fine reflection of the sound, or the change in the closeness of the air, or some action on the drum of the ear or the general body through the pressure of the air, as when a wall or other obstruction is approached. This susceptibility is due to experience. A person who is

blindfolded and who tries to detect the presence of objects by the change in the pressure of the air on the body or on the ear, would not succeed in doing so until after practice; and the more the sense is concentrated by the withdrawal of the other senses for the time being, the speedier will be the results.

In a reverie all senses are nullified. The eyes are either closed; or, if open, they have a far-away look, known as the parallel gaze. Remarks and sounds are not heard, unless they prove distracting, in which case they break the reverie. Taste and smell are not active; as may be seen in the case of the inventor who was fond of confectionery, whose mind could work better under the stimulus of that agency, and who put by mistake a piece of putty in his mouth which he picked up abstractedly for a cream drop. This he chewed with all the satisfaction usual in that enjoyment. Or the lack of smell is experienced as in the case of the authoress who, in the midst of deep reflection, allowed her cake to burn to a crisp, and the smoke to fill the room, without more notice than an attempt to brush the smoke away from her paper. The sense of touch is often absent in the reverie, and many instances have been published in various works covering this point.

Thus it is seen that every one of the senses is put away by the reverie. No wonder they are vacated by hypnotism.

As the reverie may be shortened to the space of a second of time, or less, it is possible to concentrate all the conscious thought on one alone; for, if all five senses may be set aside by the reverie or by the interval, four of them may be set aside just as easily after the process is known.

It often happens that a man or woman, desiring to hear some remark or sound that is not distinct, will place the hand to the listening ear, and turn the gaze away. The eyes are occasionally closed in this action. It is all done as a mere habit; and every person adopts it at times. Closing the eyes alone will increase the sense of hearing, after a certain amount of practice. The difference is so slight at first that it is not appreciable; but each repetition adds to the keenness of the single sense effort.

What is therefore a common habit of the conscious mind becomes the basis of one-sense telepathy.

This use, while comparatively rare, is not unknown in telepathy.

In that form known as hypnotism, it is most frequent when the senses are played upon. The following are some of the deceptions

that suggestion will produce in that state if properly brought to the minds of the subjects:

1. A young woman was asked to name what she would most prefer to receive, and she said she would like a bunch of roses. A newspaper was folded to resemble somewhat, but rather clumsily, the shape of a bouquet. This was handed to her, and she took it with great pleasure. Soon her face lighted up with a satisfied smile. She seemed to see one kind from another. With her fingers she arranged them into a more symmetrical form, and turned them about in one way and another several times, in order to find which particular rose she liked the best. She did not seem to tire of them for some minutes; then she laid them on a table. After a while she happened to see them and again took them in her hands; then lifted the bouquet to her nose and enjoyed the fragrance. It was plain to see that the odor of the roses had attracted her sense of smell. The point of this experience is to establish the fact that this sense may be aroused in the brain; and it is therefore a telepathic sense corresponding to the physical sense.

2. A man who was hypnotized was told that a piece of wood was mild cheese. He did not offer to eat it; but merely smelled it, then laid it down without showing interest. Later he was told that the thing was very strong cheese. He now took it to his nose and his facial expression confirmed the sense of smell. It was no longer a matter of indifference. Next the thing was said to be *decayed* cheese. He brought it to his nose, but not closely; and as soon as he caught the imaginary odor, his face was contorted in a most disgusted expression. His brain actually caught the stench of rotten cheese. He dropped it very quickly. When told later on that it was a beautiful carnation, he did not take at once to the belief, but lingered in the supposition that it was the decayed cheese. This gradually faded in his mind, and he slowly came to recognize the dainty flower. Now the fragrance was exquisite, although in fact it was nothing but a piece of board. He had the full sensations as naturally and realistic as if he were in the presence of the things themselves which he imagined this thing to be.

3. A woman in the hypnotic state was told that a book was a block of pure gold and that she could not lift it. She tried again and again but without success. She was imbued with the one idea that it was the weight rather than the value or beauty of the object that she had to deal with. Here the sense of touch was magnified

in the brain, and a new experience created there. It became a conscious fact.

4. To test the same law, a man of great strength was put into the hypnotic sleep, and was told that a newspaper, which was folded into a square, was nailed to the floor and that he could not lift it, as it was securely fastened. He tried, and strained at it until he was red in the face, but it would not stir. The paper was then kicked away by the foot of the operator, and the subject still gave it his attention, not seeming to note the ease with which it had been moved.

5. The sense of touch is so largely worked on in all hypnotic cases that, to repeat typical examples, would be reviewing almost the whole scope of that practice. In the early degree of this state, the arm of the person is raised and he is told that he cannot lower it; which proves true. Then he is told that he cannot raise it, and this is still true. A peculiar case is cited in the books of a postman who was never hypnotized, but who, on a particular occasion, was cancelling stamps on letters; when an expert operator happening along told him that he could not stop the motion of his arms and hands; that he would keep on the canceling until the operator wished him to stop. The men had never met before. The postman was not in the hypnotic state, but kept on with the motion and was not able to cease it until permitted to do so.

6. The sense of pain has been produced out of nothing many thousands of times. In ordinary wakefulness a person may, by imagining things to be the matter, bring on the conditions of illness; but not the actual injury to the skin and body that can be produced by hypnotic suggestion. Some instances of this kind are already stated in the earlier stages of this book. The suggestion that a piece of paper is a severe blister, will actually cause the blister to appear. A suggestion that a piece of wood is a red hot iron will produce all the suffering of an actual burn. These things are well known to all operators, and are enacted daily somewhere in the experiments. Any physician will tell you of them. On the other hand the cure of pain has been effected by this appeal to the sense of touch under hypnotic suggestion. It is wholly on this principle that psycho-therapeutics will soon take the place of the medical profession's practice. But doctors are coming into use of the new method very fast at this time. It is all an appeal to the sense of touch.

7. A woman was told that a piece of bread was a delicious morsel of confectionery of which she was fond. She put it in her mouth and enjoyed it for some space of time and swallowed it. Another piece of the same bread was given her, and she was told that it was a pickle, and she dealt more slowly with it, nibbling small corners from it, and then seemed to have had enough. A third piece of the same bread was given her, and she was told that it was a lump of ice. It chilled her hands, was very cold for her mouth, and she finally discarded it. The fourth piece of bread was given to her as a hot pepper. It was observed by her with great interest; but as soon as she put it to her mouth the heat of it became very severe, and she showed signs of being distressed by it; yet wanted to keep it.

8. A man was given some sawdust and told that it was ice cream, but that it must melt in his mouth and not be swallowed. He took some and put it in his mouth, then removed it with disfavor. He seemed to have no faith in it. He was then told very emphatically that it was a most delightful kind of ice cream, and that it was just what he had been wanting. Now he took some more, turned it over a few times in his mouth, then with a smile proceeded to masticate the sawdust. He chewed it more with his tongue than his teeth. After a while he discarded it. He then looked at the dish of sawdust with indifference, but soon began to eat it with such enjoyment that the operator had to stop the proceedings.

9. The hearing of beautiful music is very common in this state when suggested. A girl of twenty was told that the running of a sewing machine was the pealing forth of the rich tones of a church organ, and that the music was grand beyond all description. She was enraptured and sat for half an hour enjoying it, with occasional lapses of interest.

10. A woman was made to believe that an ordinary table was a piano which she could play. She actually did play on it; and during the performance she made a few false touches which she corrected; while at times there were runs that needed fine execution. She seemed to have an ear for music, and relished the tones of the instrument.

11. Many books have been published in which the statements were made that persons dying had, just before death, heard rich music and sometimes the spoken words of relatives who were waiting for

them from the great beyond. These instances have been backed up by full accounts and often with details that make them seem plausible on their face. In the past thirty years we have offered every encouragement to persons to send us proofs of such cases; and especially of recent happenings of the kind; and our works have referred to some of them. At this place we append a few that have occurred in the past twelve months, and they seem to be of the same character as those previously reported. Three cases are known to be absolutely correct and are published here:

a. A young woman about thirty years of age was dying. She had been talking of the hope that she would soon meet her father and mother in heaven. Her malady was such that she retained consciousness almost to the end. In fact as she died her words were distinctly rational. For hours before the departure of her spirit, she seemed to hear music faintly. "It is so different from earthly music," she said. There were the notes of far-away musical instruments so sweet and so ineffably fine that they pained the ear with pleasure. Her face was bright and beautiful; something not her custom when in the full tide of life. About an hour before she died, the music grew louder. But it was a few minutes prior to the end that she said that she heard the voices of her mother and father speaking to her in half song and half-spoken words.

b. A woman thirty-six years old who had lost a little boy a year before, was subjected to hypnotic suggestion in order to restore her nervous condition. Her sister attended the sittings as a companion only. During the sleep which became deeper than was at first attempted, she suddenly grew radiant with smiles and even laughter, crying out:

"Why, there is my boy again, my little darling!"

In order to enhance the belief, a small child was brought in and she embraced it, kissed it, and talked to it as of old. Then she insisted on having the playthings brought to it for play again. There came shades of sadness at times over her face as she said:

"You have been away. Where have you been so long and so far?"

When she was brought out of the sleep, she seemed to recall the meeting as in a dream. Then on succeeding visits, the further suggestion was made of the presence of the child in a lighter slumber. Little by little the power of the idea was carried into the lightest possible hypnotic state, wherein the subject was conscious. The visits of the child seem to have faded into indistinctness, and the substi-

tuted boy did not fill the craving of the mother for the absent one. It was deemed best not to continue these hallucinations too long, as the waking caused intense suffering. But the fact that is established is the power of the hypnotic state to reproduce the belief, at least, that those that have died are alive again. Many similar cases are known to be true.

c. A woman who was ill, but who recovered very soon, was in a slight delirium, and heard the voice of her dead sister in heaven as she thought. This was repeated to her scores of times, the words being different each time, and not prolonged into sentences. They were more like salutations and the exclamation of surprise and joy.

d. A little boy who was in a fever, but who had recovered full health and is probably living to-day, saw the face of his little sister and then it went from him. He called for it many times. Later on he heard sweet music, and angels were about him. His sister had died a few months before. Soon her voice was distinctly heard singing with the others, and he exclaimed with joy as he heard it:

"Now I hear her! It is so pretty!"

When he got well he recalled the sounds he had heard and seemed to believe that he had actually listened to his sister singing; and the belief has never been disturbed.

e. A woman in a reverie which she claimed to have occurred in full consciousness, but which is not probable, as no one can be sure of being fully conscious, heard music over her head which she declared was wholly new to her, although she had been for years an ardent lover of the best music. "What I heard," she said, "was nothing like earthly music. It was played on instruments such as never have been used on this globe. It was very fine, very beautiful and had a swing to it in time unlike the time of music in this world."

In all these cases the fact stands out that the brain is able to receive sounds where there are none at hand in the physical world.

The woman who was dying may or may not have heard the music in heaven. Her own wishes were her suggestion; as the intense hopes and wishes of all humanity are agents of suggestion to those who are in full health. Strong belief is auto-suggestion. A great healer in the Orient who had his coming announced by advance heralds, found the people expecting him. They believed in him, and thousands begged for the privilege of touching his garment. This is not the old story, but one that has occurred in every century. It

is being enacted to-day. If the people can be made to believe in the efficacy of a healer, then all he need do is to use one of the degrees of hypnotism, in which the suggestion is made and adopted, and the cure is readily explained when it takes place. Any pretender could have the same success as is had in this era, if the same means to create belief were adopted. This was shown to be true on one occasion when the real healer was not able to come, and sent another in his place. The people, not knowing one from the other, were healed. It was auto-suggestion.

So when a person is dying in a strong belief that angels, music, or the voice of one who has gone before, will be heard, the same law may hold true.

The woman who had lost the little boy may have had the wish or the thought of him uppermost in her mind when she passed into induced sleep and so awoke to this sight of him. That was still auto-suggestion breaking into the subjected state.

The other cases are ascribable to the same process.

We have thus far in this cycle shown:

1. That one sense receiving concentrated attention becomes more powerful in waking consciousness.

2. That under the usual methods of suggestion in hypnotism the sensation of any sense may be created out of nothing, and may set up in the brain the actual realization of that sense. This shows that the brain holds the sense; and that outward excitement is only the conscious cause of the sense.

3. That, instead of requiring the aid of a person to make the suggestion, it can be set up by the self-belief, or expectancy.

This leads to the fourth fact.

4. That, as auto-suggestion occurs during a reverie, or in an interval of the conscious mind, it can be utilized at will in telepathy.

The advantage is this: When the reverie or interval is used as taught in the preceding cycles, the mind is thrown into nothingness for a few minutes or for a few seconds as the case may be, and then is brought back to the full consciousness of all the senses. This is the main work in the preceding cycles.

Now the mind after the reverie or the interval, or pause, instead of being thrown back into all the senses, is to be thrown into one sense alone.

By coming into one sense, the law of the intensified power of a single sense, under concentration, makes the consciousness greater

and the telepathic strength superior. In confirmation of what is to the world a new method, a man who actually was one in ten thousand and had true clairvoyant powers made this statement to us after we had subjected his work to a full analysis:

"I believe that any man or woman can become a true clairvoyant if the right way is sought to cultivate the gift. What you call a reverie, I call the blank mind. I can make the blank mind at any time. One time I could not. I learned how, and all I did was to mix up my mind by a confusion of subjects to think about and then rest by not thinking of any of them. That was the blank mind. It was your reverie. I found I was often in reverie, or thinking far away. Then I made my mind blank. That was no trouble. Any one can do so. I knew the exact step back to consciousness. In coming back I brought in ideas that were not in me. They came to me through the step of coming back. I think the mind goes away and brings the new ideas back. I do not know. But I found later that when I could come back, not to all my consciousness, but to one part only, as something to see, or something to hear, and so forth, as you say, I got much greater power. That is the secret. Everybody can learn it."

But although this man had shown a gift of true clairvoyance and had employed by chance the very laws which are in vogue only in the latest of all methods, he seems to stand alone in his profession. We have not been told the same secret by any other person; nor have we any information leading to the belief that it is in use by anyone else.

Before we met him this same law had been worked out by our experimenters, and found to be true. The results were most remarkable, and the method is sure to come into use very quickly. It is likely to be the only system whereby the art of clairvoyance, if it can be acquired at all, is to be reached. This comes closest to it of any method extant. It is summed up as follows:—

1. Every person can learn to empty the mind.
2. Every person uses the reverie.
3. Every person pauses to reflect.
4. As the reverie and the pause are natural and everyday methods in use, the emptying of the mind is only a complete act of what is a most common occurrence. It simply goes farther and finishes what instinct begins.
5. As every person comes out of the reverie and the pause into

the full senses; and, as those who have learned to empty the mind, come also into the full senses; and, still further, as those who act by natural habit only, often concentrate the attention on one sense; so every person who has learned to empty the mind, can train it to return to one sense only.

6. Since it is true that the concentration of attention on one sense, increases the power of that sense; so also it is true that the return to one sense only from the interval of the empty mind, will intensify the power of telepathy in that direction.

Practice soon confirms these laws.

Care and persistent practice is what is required. Others are devoting a few minutes a day to this one part of the work; and you can readily do as much. It is not an artificial culture. Every step of it is instinctive, natural and a part of the habits of every life.

The results are most gratifying to one who wishes to test the marvels of the Other Mind.

Any one sense may be given first attention, and it should be followed until success comes to that before passing on to the next. The sense of hearing is the most susceptible of all. As it can be most readily deceived in the ordinary details of life, and as it is most often preyed on by the phenomena of existence, so it may be best trained in this work.

One of the most convincing of experiments is that of leading the music of the Other Mind into consciousness. It is done, of course, by the only possible route, the echo. But the process is simple:

1. Before emptying the mind, decide that you wish to know something of the music that is not like what you have heard.

2. Then empty the mind, and bring it back to the single sense of hearing.

3. Repeat this many times and do not give up because it takes time. When you have mastered one sense, or made a beginning only, the road will become easy and swift. It is the start that you need, as the consciousness of possessing this power will become a tremendous impetus to you in all other trials.

Another sense that is readily trained in this direction is that of smell. Make the same preparations as just given, and resolve in advance to return to the one sense of smell, seeking the fragrance of flowers. A man who did not have much time for practice, owing to his business, found this very fascinating. He was an old bachelor,

as he termed himself. In his many efforts to concentrate his mind on this one sense, after the plunge into utter darkness, he became discouraged; but persisted because he had the few minutes to spare each day. At length he found the intense odor of marigolds present. Of these he had not been thinking for years. But in the long ago, when his sweetheart was living, he used to pluck marigolds for her because she loved them above all the country, old-fashioned flowers. Lost in a long reverie, he lived again the years of dreams and castle-building, and was well repaid for his efforts.

The wonders of the sense of sight, when used in this form of cultivated telepathy, are too many to be even referred to. The subject opens too much for a work of this size, or of much greater scope. It is in the power of every person to take these journeys; and, unlike the travels of the conscious mind in its imaginings, these ventures into the marvelous realm of the Other Mind strengthen all the faculties and produce the greatest benefit in every department of being.

TWENTY-FIRST CYCLE

MEMORY IN TELEPATHY

SO SMALL a thing as thought
Living in memory
Becomes the guardian knot
Of all eternity.
For what we think, we are,
As sure as certainty.

GENUINE ability is always a true background for a high order of development. The system of study and practice that has been slowly unfolded throughout the pages of this work, relates to the operations of the two minds. It is mental; yet touches every act of life and every branch of the reasoning powers and faculties.

We live in the present because of the mind. We live in the past because of the memory. We live in the future because of the anticipation. We go to sleep every night, and forget. We awake every day; and, because we recall ourselves, we are the same. If we were to awake beginning anew each day, we would not connect our past self, and the result would be as if we were another person. Memory tides us over every period of unconsciousness, whether of sleep or otherwise.

The mere slipping of this faculty would make life undesirable to those who wished to be the same individual; and desirable to those who wished to get free from past identity. If you were not to have a knowledge of yourself as you were prior to last night's sleep, then you might to-day as well be John Smith, Henry Jones, or any other individual, as to be yourself. The failure of this one faculty, even if you were to awake each day in the full possession of all your powers, would be equivalent to annihilation of that person which you were yesterday.

Memory is the connecting link in every human chain of immortality.

If what you are on earth is to be forgotten to-morrow, or next year, or after death, then you might as well wake up as an entirely different personality. You might die and go to nothingness; and some other person be born to take your place. Last generation might have been totally exterminated, soul and body, and this generation come up anew, as far as continuity of existence is concerned.

It seems a very slender thread.

Memory must be depended on for the preservation of what we are and what we will be.

Which would you prefer, to be yourself to-morrow, with a knowledge of what you have been; or be yourself to-morrow and start with the day, knowing all that happens after you then awake, but nothing that has ever happened before? To be full of the same ambition, purposes, and ability as before; identical in every respect; but as new an individual as if your existence were to begin to-morrow?

Most people do not like the idea that death ends all. They want to be convinced that they will live again. For this one goal all the religions of the world have been established, and churches have fought and maintained their great machinery of government. All to save the frail connecting link of memory that will awake with us in another world if such a place exists for us. For all the centuries of teachings, of struggle, of faith, of sacrifice, of martyrdom, of devotion, of prayer, of rites, of creeds, of cost, of labor, of magnificent structures, of ceremony and proclamation, of multitudinous writings and endless acres of libraries, all are brought down to this narrow strip of passage between the two worlds, the memory. If that fails to connect this life with the next, then the gulf between the two is equivalent to annihilation.

It all depends on memory.

Victor Hugo taught the doctrine that every human being had lived before on earth, and many times; but that the memory was so defective it could not recall any experience back of this life; it being difficult to remember even the incidents of youth. This was not proof, as it served to cite only a case of defective memory, due to the limitations of childhood.

If we have lived before in this world, we do not have the satisfaction of remembering the fact; and it would be a most delightful experience to lift the veil and discuss old affairs; perhaps a burning or two at the stake in the name of religion; or a going off on the

gallows because of the larceny of a loaf of bread; or the sharp edge of the guillotine when our prejudices were cast for royalty; or a look in at the Spanish Inquisition, where the tortures for false thinking were relieved by the exit of life; or a period of seventy years spent in the catacombs of Italy to avoid the persecutions of the Romans for devotion to the cause of Christianity; or an afternoon with the lions who devoured us alive in the presence of the overjoyed maidens who loved such a matinée; or the crucifixion which was the penalty of millions in those early centuries; or the struggles through Arabia out of the wilderness after the misunderstanding with Pharaoh in Egypt; or the wars on the plains of Asia which engrossed one of our lives; or the simplicity of the dawn of civilization when the fields were sweet with virgin flowers and the newborn sun brought only delights and glories over the landscape to fill the heart of man with reverence for the divinity that had made earth so beautiful; these are a few of the episodes that might be called back from the dim past to allure us into their embrace; but it is a dream of belief.

If we have lived before, it is well that memory does not connect us with that fact; for we would be engrossed with too much history. This life has vicissitudes enough to keep us thinking.

Memory is a wonderful thing.

It is either brief or prolonged.

It is not very strong except where a shock is produced in the brain, as by a terrible accident or some vivid experience. A hundred things slip away every day. A man who had a private secretary told him to make a note of every act that the latter saw him perform or was engaged in during one day; and the record showed twenty-eight important items, and sixty-eight of lesser nature. On being placed aside these details were kept for a month, at the end of which time the man could recall of his own effort only three, and but six more when reminded of them by the secretary.

In looking over the past year, everything is blank except about one per cent. of the important events. In looking over one's youth it will take great effort to bring to mind more than fifty episodes; while four times that number might be recalled when the details were laid bare by records or other agencies.

A man who was interested in this study had a son whom he brought up to remember the great events of the child's life by the following process:

When the boy was two years old, he was asked what one thing he could remember and how far back he could go in his mind. The boy mentioned one event that was very striking to him; and another than had occurred farther back but that was not of so much importance to him. The former was carried in the boy's memory until he was three years old, then his mind was made to recall the chief incident of the year preceding.

This method was carried along until he had grown up, and it was found that he could then see in his mind the very earliest events, and they were as vivid as the later ones. In his young manhood he had as perfectly clear conception of his mental operations at the age of two as he had at any time later on. Three additional facts were also shown:

1. He recalled many of the less important impressions all along the years of his young life, which would otherwise have been forgotten and lost.

2. He found himself with a prodigious memory for all uses when he had grown up.

3. He had, without culture or effort, developed a natural keenness of insight into the minds and motives of others.

The two last faculties were worth more to him than all other means of education combined. There is not the slightest doubt that all children should be trained in the same way. It does not require work or time, and the only effort is to keep constantly in review the one chief event in each year, beginning at the end of the second. By this means the mind of the child is carried up to the mind of the adult, and found to be closer in power than is generally supposed.

Among men and women who have found themselves possessed of a love of retaining great quantities of ideas in the memory, there has always been an attendant trait of telepathy. Prodigious memories have been built up along with the same trait, if the histories of men can be relied upon for proof. No person who has accomplished much in the world has been free from both memory and telepathy in the common and useful forms.

It is not claimed here that memory is necessary to this art, but it is true that memory is necessary to a strong recognition of the operations of the Other Mind. People have the telepathic power in great degree and do not know it because their brains are not built on the one essential that connects the past with the present

and the present with the future; and that is a powerful memory. Genuine ability is always a true background for a high order of development. Nothing denotes genuine ability so readily as a strong memory if it is a useful one at the same time.

Mere feats of memory are of no value.

What is stored away is put there for use, not for accumulation. The man who put all he earned in the bank and never drew out interest, gained nothing. His account was rich and he was poor.

What is meant by a strong memory is that kind of a deposit in the mind that is not only brought in abundantly, but is also coming forth to make itself known. With the little boy we have referred to, the habit was formed of telling once a week what events he could remember distinctly in the past year. When he told them, he was bringing out what he had put away. Had he not told them, the details would soon have faded like a vague dream, and have been lost.

A memory of great strength therefore consists of what can be taken out, or what the mind gives up.

This is the reverse of what is generally deemed the meaning and purpose of memory. A book in which events are recorded is not of this order, for what goes in is not able to come out; it can be searched for and again read; but it has none of the inherent value of memory.

If a man takes a book and reads ten pages to-day; and to-morrow in the absence of the book he is able to bring forth what he read, he has this quality. But if he must go to the pages of the book again to be refreshed, then he lacks the power.

We go to the library and find one hundred biographies of men and women who have accomplished something in life; whose energies of mind have directed achievements of either mind or body that will live for some generations to come. Without exception we find that all hundred were gifted with strong memories. The latter may not have made them great; but without that quality their greatness would have been impossible. It is claimed by some authorities that the development of memory will develop greatness; but this is not easy to prove. We have, during the past thirty years, taught the art of memory as the chief secret to success; and wherever it has been cultivated, even in cases where it did not exist at the start of the study, it has been attended by improvement in all the faculties; but only in case it is of the kind that gives forth its value.

A merely retentive memory is of no special importance.

The kind that does good is that which is coming out all day to help the possessor.

Here is a Senator whose life has been filled with deeds that will live after him. He meets men whom he has not seen for ten years or more; he calls them by name, and tells them of the incidents of their meeting a long while before. His memory was breaking out all the time.

We saw a man of international fame greet a poor fellow by his full name, state where and when he saw him before, and ask some questions about his welfare, including the names of his family and references to property. After the interview, the poor man said:

"I saw him once twenty years ago, and never since."

A lawyer tried a case that was finished in two days. Thirty-six years afterwards he met the client, and recalled the details of the trial, the scenes, some of the points of the argument, and other matters such as the gallon of sweet cider they bought at the mill on the way home from the country courthouse. The client was amazed, especially as the lawyer had since attained great fame in the world by reason of his herculean abilities.

The remarkable memory of Senator Knox of Pennsylvania, would not be credited were it not for the many evidences of it. In the trial of a case he was always known to have every detail in mind, and never to forget anything, whether of great or slight importance. This faculty made it difficult to take him unawares. Opposing counsel were always afraid of what "Knox could carry in his mind for instant use at any moment." He is a man of small stature, and not of large head; but brain-size does not indicate mind-size. From the beginning of his public career his memory has never been of the ordinary kind; it was great at the start, and probably great when he first began to practice law.

It might be natural or cultivated.

Without it he would have been held back in the ranks of the plodders.

In our own line of investigation, dating back over thirty years, we find many of our students then who suffered from lack of memory, who began a course of culture in that direction, and who have since made successful men and women. A typical report from one of them reads:

"I surely lacked memory. I was handicapped by the troubles I had to meet on account of this deficiency. I was driven by desperation to find some cure, and I found that my memory needed building up; that was the real gist of it. I went to work and did build it up. The advantages were coextensive with the growing memory all through my life."

At the time this man wrote, he was without ability and had nothing to look forward to. His funds were less than one hundred dollars. To-day he is the president of a great institution, having funds of more than two million dollars to direct.

While memory does not create great ability it is the channel through which such an attribute may come into contact with the world. It excites the gifts we hold in a dormant state, and they grow under the direction of that stimulus.

What is meant by telepathic ability is the power to discern what to do, what is right as between two courses that may be pursued, what are the motives of our fellow beings towards us, what knowledge do they hold back that we ought to possess, and many of the thousand details that make up a successful career. More than this, it draws from the invisible fund of invention, of discovery, of genius, much of the wonderful knowledge that comes to men by leaps out of the unknown.

Where there is genuine power of memory there is always a force that works in the higher light of the Other Mind and comes forth through the conscious intelligence. This is the fact, whether the memory is a habit that has grown through its inherent strength, or has been cultivated by practice. In teaching it as a means of self-development, we have always begun with the practice and blended that into a habit; thus producing the natural gift of memory, which, after all, is nothing but a love of the process. People always do the things they love to do.

Mechanical memorizing is not agreeable to any person.

But that kind of memory that seeks to catch and to reproduce an idea is always beneficial to the mind. It should also include thoughts of value that are worth keeping. In order to carry on this work as a means of imparting greater strength to the present work, the following method is suggested:

1. Turn to the First Cycle and read the propositions there stated. Go over them once rather rapidly; then close the book and try to repeat aloud one of the most prominent of the ideas stated there.

2. Now open the same pages and again read the propositions and, after closing the book, make an effort to state any two of the ideas, not the propositions that seem most important. You may repeat the one first stated if you happen to think of it.

3. Once more open to the propositions in the First Cycle, and read them all; then close the book, and repeat aloud the three ideas that seem the most important. You may repeat, if you wish, those stated in the first and second trials.

4. Open again and read the propositions; close the book and repeat aloud the four ideas that seem the most important. Repetition is always allowed, so that there are different ideas in the same trial. For instance, in the fourth trial there must be four different ideas, but three of them may be those stated in the third trial.

5. This plan of adding one idea on each trial is to be carried along until you have made twenty trials, and in the last there will be twenty different ideas.

6. The practice must be cumulative. If you start with more than one idea at the beginning, you will simply indulge in mechanical memory. The mind is not stimulated thereby. Nothing but cumulative repetition will make the progress sure and solid, and keep the mental faculties alive with attention and interest. Some ambitious students might try to name twenty ideas at the very first trial. They would make no real progress and would tire of the work very soon. But the plan of cumulative ideas is a natural stimulant and excitant of the mind in a most healthy way, and the increase of power is surprising after the first few days of patient practice.

7. You should go to twenty trials each day.

8. It is a very curious process to note the manner in which you will treat this exercise after the fifth day. We will assume that, for the first five days, you will make all twenty of the trials; that on each day the first trial will state aloud one idea taken from the proposition, the second trial will take two ideas, the third trial will take three ideas, the fourth will take four, and so on, increasing one each time, until you reach twenty; then you can rest and let the practice go until the next day, and repeat the whole twenty in like manner; or you can go back over the work the first day, running from one to twenty in the manner stated. Some of the brightest students have found this practice so fascinating after it got started that they have gone over it as many as five times each day. They progress that much faster. But, no matter how many times you

repeat the twenty trials the first, or any day, you must repeat them at least once for five days. Increased work one day is not to release you from the necessity of the five days' practice. The principle involved will be seen in the next few lines, after the following requirement has been stated.

9. The propositions must be read silently, but the ideas must be stated aloud; and all the propositions of the First Cycle must be read each time.

The principle involved is this: When the conscious mind has done a certain amount of work, the Other Mind takes it up and adopts it. The force of the working mind is increased by cumulative practice; like the momentum of a great body that moves on after the motive power has ceased to act upon it.

The work of the Other Mind is seen in all the finer actions of life. If you play the piano, the first weeks of practice will be very slow and tedious, for you must have fingers for many notes, and it is all you can do to think of one finger on one note for a while; then two fingers on two notes will absorb all your mental powers; then three fingers on three notes; until at length you can attend to all the used keys of the instrument with your ten digits, hit ten at a time, or eight, or six, or follow one group after another with your eyes shut. The practice has passed over beyond the working mind into another sphere.

Here is an exercise that has been put to use in our work during many years: In Ralston University there was a class of young men who had been practicing exercises for extending the range of the speaking voice. This requires two years, as nature will not favor a revolution in voice development in less time. This class had practiced continuously for the whole period of the school year. At the beginning of the summer term of vacation, one-half of the students were told to do no practicing until they returned in the fall. The other half were assigned hard work in constant daily practice; but it was wholly along the lines that had been pursued during the school year.

In the fall when they came together, it was noticed that the half that had not practiced at all, had made remarkable progress, which they failed to understand; but, by actual tests, the voices had all developed in a most striking manner. The others who had practiced all the time had also made progress, but not one-half that of the students who had not given a minute of work to their voices. This

led to the explanation of the reasons why we divided the class. An important law was involved.

It had been suspected that the Other Mind, having had enough stimulus to set in motion its power, would take charge of a work that had already proceeded to some length, and would carry it on. This law was proved in a most emphatic manner.

Other tests were made for daily use, and were as follows:

Classes in voice culture were divided into two parts; one was given three hours a day of hard practice; the other was given one hour a day of the same practice. The latter half made the greater progress. The impulses set in motion were maintained by some mysterious power during the interval.

The next experiment was as follows:

The class was again divided, but into three parts. One part was given two hours' practice in the forenoons, the next third was given one hour's practice in the afternoon, and the other third was given thirty minutes' practice in the evenings. The last named gained in progress over the two other divisions; while the afternoon hour was more valuable than the morning two hours. This was confirmed after three months of tests. The exercises were steady and solid all through, and were of the most thorough character.

A man who had a difficult problem to unravel worked at it for a day; then, when he could not get it, threw it aside. Under advice he took it to his room, spent a half hour with it, and laid it away. The next evening he did the same thing; and light began to be seen. On the third evening he had made some progress. In the next trial he had the whole problem mastered. It was the half hours, and the intervening sleep, when the Other Mind comes to take charge while the working mind is resting, that solved the difficulty.

This law of the psychic mind helping out the work of the conscious mind is very often found in use; although it is not recognized unless studied for that purpose.

The effort to state aloud as many as twenty of the ideas taken from the propositions of the First Cycle, may not be easy on the first day; but at the end of the fifth day, it will be found to come as a new nature. Memory will then seem to start as a gift and will apply itself to other things.

People do what they love to do. Webster loved to memorize the Bible, Shakespeare, Milton and other grand works; and he knew them all from end to end. His mind was correspondingly grand

and massive in its achievements. To him the grasping of a giant's memory was a pleasant pastime.

When it was said of any successful person who has got on in the world because of the aid given by a great memory, that such a gift is born in the individual, you may set that claim down as not true. It is a habit that has been started either by accident or design; and, once well started, it will proceed under the care of the Other Mind, and thereby become prodigious.

The cumulative methods taught in this work will effect the same end. As soon as the fifth trial, on five successive days, is over, you will have unmistakable evidence that the Other Mind is working within you. More than this you will have started the habit of memorizing under the charge of that function, and that habit will attend you in all the duties of life. You will be able to remember every detail quite readily.

One of the great results will be the enormous strength that will come to your mind in recalling the events of the day, the year and the distant past, and then dumping itself into nothingness; for, the stronger the mind, the more easily you can control it. The weak minds cannot take the leap into nothingness.

You will be able to empty the conscious mind in a flash.

You will be able to cast it into the reverie.

You will be able to make the pause, no matter how interested you may have become in a conversation; your mind will be controlled because it is strong and under your energetic will.

But above all you will be able to bring it back to consciousness so close to the visitation of the Other Mind that you will catch more of the knowledge from the latter than by any other method.

The results are surprising.

In order to help bring about this result the trials should be repeated day after day for several weeks. The first decided change will occur at the end of the fifth day, or preceding the beginning of the practice of the sixth day; but the progress will be just as marked for several weeks. It is better to include full thirty days, omitting Sundays; that is, thirty week days, or five weeks.

The method proceeds as follows:

You read the propositions in the First Cycle, and study the diagram. Then you close the book and recall one idea that seems important to you. This may be the first. All life is physical or psychic. Do not try to repeat the words in their order. Pay no

attention to the arrangement. If you chose that idea you may state it aloud somewhat like this:

Life is divided into two parts; one part is the physical and the other part is the psychic.

Out of the whole number of propositions which must be read in full each time, and there are twenty-three in all, your mind will be struck with one or more that will arrest your attention. It may not be the first or the last. It is often a matter of surprise what idea will lodge in the mind of a reader and throw the attention into a reverie or pause. If this condition results, it will be all the more valuable. Every proposition is a key to a reverie, and stands on the threshold of the Other Mind. When you read that all life is physical or psychic, you may not know what is meant by psychic, but sooner or later you will know, especially after you have read this work to the present pages. Then you will wonder if there is any other kind of life than the physical or the psychic. If there is, what can it be? There at the very first step you will be on the threshold of the Other Mind, and the great good that is to follow will have begun. You cannot expect to make progress in any line of development without the aid of the mental faculties.

Genuine ability is always a true background for a high order of development.

To be something, your mind must be something.

The first idea of the two kinds of life is the most comprehensive of all thoughts. The next idea is almost as strong. It states that physical life possesses intelligence and power. This will set you to thinking. Intelligence, you say, is a recognition of facts, and power is the ability to make use of that recognition; and this is all there is to physical existence. But is it? If there is anything else, what can it be? Again you are lost in the reverie, which is most wholesome and beneficial to your mind and to all your faculties.

Now comes the next proposition, telling us that psychic life possesses both knowledge and magnetism. How, then, does it differ from physical life? Does intelligence differ from knowledge? Perhaps. But what is magnetism?

Before these inquiries are answered, the make-up of the human type calls for a proposition and it tells us that both physical and psychic life are the composition of humanity. Here the first and the fourth propositions are brought together. That of itself furnishes an idea that is not actually set forth in so many words in the First

Cycle. Every human being possesses intelligence, power, knowledge and magnetism.

This calls for a proposition to determine the difference between intelligence and knowledge, and between power and magnetism. It seems that intelligence is a directing force, while knowledge is an all embracing sweep of the past, the present and the future as far as the latter is knowable.

Power is the executive of the working mind, which is the seat of intelligence; while magnetism is the executive of the psychic mind in which there is knowledge of all that has existed, all that does exist, and some part of the future.

The next propositions indulge in certain translations. It is seen that the physical and the psychic are again brought together in the human being; the physical body being the power of the physical mind, and the psychic life being the power of the psychic mind. By this process it is discovered that magnetism is the psychic life, or that the latter is expressed in magnetism.

Then the two minds are made to stand forth in clear ground. There is the physical intelligence which is the conscious mind; and the psychic knowledge which is the psychic mind.

An interesting definition of telepathy is found in the next proposition. It is knowledge, for it knows the things that are in the past and the present and some of the future; all of which are denied the working intelligence except when the psychic mind imparts such knowledge or it has come through the ordinary channels. Telepathy is the condition of the psychic mind coming into the conscious mind, is a very succinct, if not a strictly technical, definition.

It seems strange that there should be two kinds of telepathy, one known as physical and the other known as psychic. If telepathy is psychic, how can it be given a physical division? But the proposition makes this clear when it says that physical is that form of telepathy which is able to break through into the conscious mind and there find interpretation in the physical channels of intelligence. It is an aid to earthly existence.

Here is the basis of the present work; for it has dealt with the operations of the Other Mind when confined to the physical activities of life. This one phase alone will open up the vista of thousands of ideas; and the student must remember that the mere statements of the propositions themselves are not the ideas which are to be brought to light, except where they are brief and of single import.

The mind should be taught to step outside and grasp the thoughts that are born of these propositions.

The fourteenth proposition will furnish an unlimited fund of suggestions with which to sustain a long era of mental development under the present system. All the remaining propositions grow in importance as they proceed to their statements. The diagram of the four walls should be kept constantly in the thoughts, and its arrangement should live in a mental picture.

In building natural memory by the cumulative plan, any series of potent ideas will suffice; but they should be potent in the highest degree, and should have the power of leading out into endless branches and secondary lines of growing importance. If you will look into the propositions and especially into the greater majority of them, you will find that they contain the following potency:

1. They are in the first place statements of the greatest facts that exist within range of human intellect.

2. They contain suggestions of still greater thoughts beyond themselves, of which the conscious mind can only surmise in its search for more light.

3. They lead, through the portals of the Other Mind, to the very threshold of the highest realms in the universe.

4. By being used as food for the reverie, and fuel for the journey, they send the Other Mind out into undiscovered worlds.

Try it and see.

As we have said, any system of ideas that will furnish the mind with something to think about, will build up a wonderful memory through the cumulative plan. But the greater the potency of the ideas, the more marvelous will be the achievement. And there are not anywhere, in all the world, thoughts so potent as those set forth in the propositions of the First Cycle.

One of the practical, everyday results of this method of building up the memory, is the hold it will have on the details of life. You will retain and be able to use and to bring forth almost every fact that is of importance to you. Forgetfulness will be gone. Not only scores of facts will live and be springing out of your mind as they are needed, but hundreds and thousands of such facts will, in an incredibly short time, be thus within your control.

It will be seen that this method takes in and gives out. Some systems take in only. Some give out mechanically. Some retentions of fact are surface, and not depth. The only true plan of

developing this great gift is to give out by oral statements what the mind takes in silently. There is a physiological reason for this way of proceeding. The sound of the voice adds to the mental picture, joining two senses to one; and the words are thus molded into coins, making clear impressions on the mind.

But a stronger reason exists as follows:

Silent thinking with the conscious mind is very likely to take wide steps aside; and the mind is prone to wander, even a small fraction from the path of statement, which is prevented by an even, unbroken oral delivery, no matter how quietly it may be done. It is not the noise that is needed, but the actual coinage of thoughts into articulated words. Man is the only species of creation that is given this power of articulate speech, and it means much more than the sounds that are created. It compels the mind to take definite shape, which is lacking in mere thinking.

This peculiar power is seen in the ease with which extempore address and a free diction are acquired. You may think your thoughts as often and as long as you please, but the more you thus practice, the less ability you will have in diction, extempore address and fluency of delivery. These great gifts are the result of the right kind of practice that is based on two operations of the mind:

1. The thoughts expressed must be put into spoken words framed into careful sentences.

2. The thoughts must also be of a character to bring up secondary ideas that are thus to be put into similar words and sentences. That is, there must be so much meat in the thoughts that they give birth to further ideas besides those contained in themselves.

With such a basis, the mental growth is quick and decisive.

As geniuses are the best types of useful telepathy; as they are always blessed with a strong memory; and as they possess genuine ability; this trinity should be given the full study that it demands by reason of the fruits obtainable; for each part is helpful of the others.

After all, development is the result of habits that are the result of practice; and this is true whether the practice is fixed by exercises or brought about by the character of one's duties. When exercises are employed for the purpose of producing a line of development, they should be led as soon as possible into habits. Skilled teachers or correct systems of practice will always do this. Habits become second nature.

Believing that there is nothing so helpful in all the range of human training as the plan set forth in this cycle, we leave it to you to master by your faithfulness and interest. It is not difficult after the first few trials. The mind will not readily begin the habit of stating ideas orally in well-worded and arranged sentences; but this is sure to be developed very quickly; and, as soon as you get a good start, the progress will be most gratifying.

Apart from the great good it will accomplish in other departments of life, outside of this direct study, it has the merit of making the mind strong and fertile, rich in thought and prolific in fruitage. A person who had no time for the thorough mastery of this entire work, would be able to connect the First Cycle with the present one, and thus set up a separate and complete system of training by itself, which would be worth fortunes in the value it would bring to the student.

TWENTY-SECOND CYCLE

IN THE SILENCES

IN ALL the world around
And through the space above
The silences prevail
Like resting places where
The work of progress stops
To let the builder think.

PEOPLE often mistake a quiet person for a wise one. There are numerous sides to this much mooted question, and opinions are divided now as they were three thousand years ago on the merits of being quiet. If a man is a fool, it is wise to say nothing. If a man is not a fool but knows very little, it is also wise to say nothing. If a man knows a great deal, and he talks too much he will lower the estimate that may be placed on the worth of his wisdom. Really great people have little to say, and they say that little in all kinds of ways.

A man who has made himself famous over all the globe by some grand achievement, may not know how to use words to advantage; and the public who hear him talk may judge his real ability by what he says rather than by what he has done.

Another man who has done nothing but talk all his life, and who knows how to talk much and well, may create the impression that he is greater than one whose deeds have been of immense help to the race. While great men are working upward in their careers they have no time to be wasted in talk, unless they belong to the professions that require the use of the voice in well-chosen sentences. The lawyer is of necessity a man of speech, for that is the chief tool whereby he wins his cases. A preacher is endowed with the same tool in order that he may send forth the truths with which he has been commissioned. The physician requires the same gift but in different method.

For these men to be silent would be against nature.

A woman is told in the good book that silence is golden. She is not, as a rule, in a profession that requires fluency of speech; but, nevertheless, she has come into that inheritance and is often aware of the fact. When she is in the unmarried state, she has to choose between being known as vivacious, quiet, or a blend of the two. If she is vivacious she talks much and rapidly. If she is quiet, she talks very little, and is a good listener. In the blend, she talks some, never very much, and is not often silent unless her feelings have been hurt. Then she may fly to either extreme.

Vivacity is attractive when a woman is pretty, unmarried, and has fascinating methods; otherwise it is ceaseless talk. In the absence of these conditions, the less a woman talks the more power she can wield over both men and women. Yet the extreme of absolute silence is not a virtue. To say very little and to say it pleasantly and not like one in a morose state, is always an alluring force in favor of all ladies, young, middle-aged and old.

Silence has a double value:

1. It commands respect for many reasons, if it is not carried to an offensive extreme; and, by commanding respect, it impresses others with a more weighty regard.

2. It brings the mental powers into that arrangement where they can take advantage of the agency known as telepathy.

There never was an instance where knowledge by the telepathic route ever came to a person who was not silent at the time; unless as in the case of inspired orators, they had entered into the realm controlled by the Other Mind; or in similar situations, as in teaching and conversation of an extraordinary character. In all oratory that is of a high order of value there are moments when the speaker is lifted out of himself into another realm. The change is by a gradation that seems to be logically connected, and the effect on the hearer is not abrupt or sudden, but in harmony with the preceding trend of thought.

The same change to the realm of the Other Mind may occur in conversation, but it is a rare occurrence in these days. There is not the stimulus for it. Yet it is possible, where two persons may be closely bound together by some tie that is beyond the ordinary friendships, and the theme under discussion is serious to an excessive degree. The few cases we have evidence of have been of too sacred a nature to be subject to this line of explanation.

Outside of the uses stated, it may be set down as a fixed rule that silence is essential to the invasion of the Other Mind.

That function does not come if there is any thought pending in the conscious mind. The latter must be emptied. Its voice, as well as its ideas, must be all sent to the land of silence.

If such a combination could be found where the voice talks and the mind ceases to think during a sane state, then we might imagine a talking man or woman having an empty mind in which the Other Mind might enter. In that event the silence of the voice would be unnecessary, as the brain would be silent. Many persons do in fact talk with very little knowledge of what they are talking about. Still it cannot be said that the mind is wholly separated from the voice. The old claim that when a certain lawyer began to speak to the jury his brain stopped working, was made by an opposing attorney more in ridicule than as a physiological assertion.

The one disadvantageous method of talking is when the mind empties itself as fast as the words come from the mouth. This is the sieve operation of the mind. Thoughts come in the latter, and run out just as they come in. If you pour water in a sieve, it will not remain there for any length of time. Hardly will the wires or mesh be wet. The thoughts will pass out of the mind in the same way. They will not make the slightest impression on the brain surface. The finer convolutions will not be indented or marked, and the mental activity will be no greater than that made on a child's brain by its chatter. The babe that sits in the high chair, or the prattling infant that crawls along the floor on all fours, or the monkey in the cage that scolds and gibbers, or the parrot that wants a cracker, although he really does not know that he wants it, are types of the mind emptying itself as fast as ideas come into it.

Such a mind can furnish no thoughts worthy of the speaking voice, and silence is the best for all parties concerned.

If you belong to this sieve family, the sooner you ascertain the fact, the better. The first step toward a remedy is to learn the grand art of silence.

Have you not many times seen the man who talks right along, and to whom you can say nothing that will be heard? His ears may catch what you say, but his brain will not, and he will keep on talking. He is not what is known as a fool, as these talking spells are merely the sieve habit, and there are times when he will connect his mind with what he says with his mouth, as when he wants

something to drink or eat, or other thing that appeals to his animal nature. He is purely the animal type. If he is a carpenter he may make a hundred blunders and not know it until he finds the cut lumber is too short and will not fit in place; then he will hunt around in his cranium for some excuse that will relieve him of the blame. Some men spend all their wits searching for excuses for their mistakes. That is because their hands think, and are sieves, letting out all that goes in the mind as fast as it goes in.

A person succeeds in life in proportion as he is able to bring into his service employees who are not sieves; whose work is not done by the process of the outgo as fast as it comes in; but who have a saving fund for all they say and do.

The talking employee is the least valuable of all. He gives no thought to his work; is the first to make mistakes; is the first to find excuses for his continual blunders; and, having made the excuse to his employer, he goes on with his work in the firm belief that the excuse has relieved him of all blame. He should be sent away as soon as possible. There is nothing in his mind to read, as his conduct is all the mind he has, and it speaks for itself.

Success depends more on this art of getting rid of this class of employees, both men and women, than on any other single method in the execution of affairs. You cannot do all your work alone. There must be assistants. It may seem uncharitable to advise this course, but it pays for all concerned. It pays for you and for the employee. The statement made by a man who began poor at the age of twenty-five, and who has made a great success of his business, is to the point:

"As my business began to grow I saw I needed some one to help me. I hired a young man who took hold at first with a vim. He was inclined to talk while he worked. I do not object to the usual and necessary amount of talk, but he talked most of the time if there was some one to speak to. I told him he talked too much. He was glum for a day, then did not say much for two days more, but got talking again and he made up for lost time. So I quietly brought into his place another young man. The first day this one came, I said to the two of them: 'I am sorry to have to let James go. But he makes mistakes because his mind is not enough on his work to know what he is doing all the time. As soon as you learn his work, he will find a place somewhere else.' James was on his good behavior for three weeks. I did not let him go, so he told the

new boy that he thought I was just joking. As soon as he took courage in the belief that it was all a joke, he got back slowly into his old habits of talking. Then I let him go. Now I think that the new boy was as much of a talker as the other one; but this was a lesson to him. James did not suffer, as he got a place somewhere else in a few months, and took real advantage of his experience with me. He stopped his talking, got to thinking, took up the study of books evenings and spare moments, and improved his mind until he is now in a good position."

It is evident that, had the employer not taught James this severe lesson, he would have been of little use to himself or others in life.

Another report on the same subject is as follows:

"When a young man I was an ordinary laborer. I studied every minute, day and night, that I had to spare. I found an opportunity to better myself. I kept on studying and improving and bettering myself. Now I have over two hundred men in my employ. I selected them because of their apparent ability. I sifted them out one by one, letting in others that I deemed more capable. I did the surprising thing many times of letting good, skilled men go, for no other reason than their inclination to talk too much when they were at work. Men less skilled took their places and were judged by this test. I might have been juster to those I sent away; for it is often true that a talking man will reform if he thinks he is to lose his place. But I had no time to do this. My business increased, and the quality of the work in all departments was much better in consequence of my methods."

One more instance will be furnished, coming from a man who has seventy clerks and others in his employ:

"I have many competitors. To win success against competition, it is necessary to have the best skill and the best thought in every branch of my business. For twenty years I have made it a point to discharge every talkative employee, no matter what other merit he may possess. I call a man or woman talkative, who talks unnecessarily during work being done for me. It detracts from the thought and attention that my work needs, and it leads to blunders as well as inferior results. I do not love my competitors, for they have done all they could to rob me of success; therefore it is with some satisfaction that I have seen my discharged employees find good places in the employment of my competitors. It has been a good thing for the men and women who needed the work, and good

for me. With the more efficient corps of assistants I have produced quality that counts, while my competitors have gone steadily backward."

This is genuine philosophy.

On the other hand there is a class of people who are ultra silent who produce nothing. Those who talk while they work, if mind is required at all in the duties are sure to make mistakes and bring inferior results. But those who do not talk, if they have no mind, will not give any better account of their efforts. It is to distinguish between these two classes and to bring to light the middle class, that denotes the skill of the successful employer, whether in the home, in business, or in the professional world.

This middle class becomes the foundation of the better grade of workmen, clerks, managers and future partners. Carnegie, in a hearing where he was a witness, said that more than forty poor men who had come to him in their youth were now millionaires, and some of them were worth many millions of dollars. How many of those would have made a hundred thousand dollars if they had been left to their own business opportunities to gain that humbler fortune? Probably not one. Yet the fact that they rose to become millionaires was much dependent on their fitness to do the work for which they were employed. Had they been sieves, or talkers, they would not have held any position under Carnegie.

We thus find a certain list of silences that will not bear analysis:

1. There is the silence of the voice in the case of the man or woman who says nothing or very little, because there is nothing coming into the mind to be said. Such a person is an easy subject of hypnotism, but is hardly worth the experiments that are made, as nothing from nothing leaves nothing; and something cannot be taken from nothing. Such a person cannot read the minds of others. nor catch the knowledge that drips at times out of the Other Mind into the working mind, because the latter is not working. This distinction is very important.

2. There is the silence of the mind during the voluble speech of the man or woman whose voice runs almost on its own initiative. This is the nearest to perpetual motion yet discovered in this world. Such a person is easily subjected to hypnotism; for the voice, being apart from the mind, cannot hold that function in a state of resistance. Any active thinking brain, if the thought is alive in the conscious division, is sure to resist the influence of the controller.

Therefore the mind that is silent when the voice is silent, and the mind that is silent when the voice is speaking, will always be the mind that is controlled by the hypnotist, and the magnetic individual.

3. The third silence is that of the mind that has been thrown into "no-man's-land." This, if done by an act of the will, is not the mind of a person who is to be mastered by others; but who is at the time master of his own will. It is in such a pause that the well-known telepathic interval is created, enabling the mind to catch the knowledge that comes from psychic sources. This silence of the mind is accompanied by the silence of the voice, in case the latter is speaking; but that is treated as another silence in a class by itself.

4. The fourth silence is that of the pause. This is the outgrowth of the third silence. It occurs during conversation, the purpose being to throw the mind into emptiness in a second or two of time, so as to catch the thoughts of another person. The third silence is used when alone, and in a second or two of time, to gauge the feelings of others towards yourself, or ascertain something of their intentions and purposes.

5. The fifth silence is that of the reverie. It is useful for the purpose of taking in knowledge of wide scope without aim, or to make some special fact clear. It also serves genius in ferreting out the secrets of nature. There is no inventor, artist, creator of ideas or new movements, deep scholar, or genius of any kind, who has not used the reverie; and the cultivation of this power is one of the most important methods of advancing the interests of the individual man or woman along any of the highways of existence.

6. The sixth silence is that of drowsiness. It blanks the mind and takes thought away. It differs from the other silences because it alone tends toward natural sleep. But as the conscious mind is withdrawn, this silence opens the way to hypnotism, suggestion that is not hypnotic, and physical depression.

7. The seventh silence is that of the lapse. It is a dangerous condition of the mind, and needs immediate attention. As it does not belong to this line of investigation, but is treated in Universal Magnetism, it needs only be mentioned here as one of the silences.

8. The eighth silence is that of abstraction. All are somewhat alike, although there are points of difference between those that are allied. Abstraction closely resembles the first and second silences. It occurs in its beginning as the loss of a word such as the name of a person, or some term or date or other thing with which the mind has been

quite familiar. Thus it differs from other silences, as it takes place in the midst of conscious thinking, whether one is writing, or talking, or merely contemplating. It is a loss, or hole, in a sentence.

Abstraction is a very dangerous condition, and indicates in many cases the coming on of mental breakdown. Unlike the first and second silences, it does not lead to hypnotic control.

The beginning of the trouble should be met if possible; otherwise it may be combated at any stage. If it has progressed far, the best method is to make use of self-suggestion, as stated in an earlier cycle of this book. But this work will find you, if the fault has already set in, with the loss occurring only as the escape of some familiar word. It is not the same as memory failure; but leads to an advanced stage of that trouble if not corrected.

The natural preventive of abstraction and one of the best cures in case it has advanced only a short distance on the road to mental weakness, is to have a string on every thought you write or utter. This means that there is an idea back of each idea you write or speak. A better term is that of the root and tree of thought. The latter part of the name is used to describe the spoken or written idea; while the root is made to apply to the source from which it sprang.

In case there is known no source of an idea that has come to your mind, then attach the inquiry, *What is the use of it?*

This will bring the mind to see itself, and herein is the cure of both abstraction and failing memory.

When the step has been taken successfully, the next is to change the inquiry to the following, *Can it be proved?*

These are simple questions, but they set the mind going, and that is what is wanted. When the mind, like a worn-out clock, does not run smoothly, and skips ideas, it needs attention, and the purpose is to get it running properly.

If you are addressing some friend on a subject with which you are perfectly familiar, and a word fails you that you have recently uttered many times, apply the first inquiry, and endeavor to answer it in your mental workshop. The following are examples:

"I was over to see my old friend to-day . . ." You find that the name has slipped from your mind. It is not the case of loss of memory, for that applies to names and terms that have not been used recently; whereas the abstraction is of something that you know well, and generally involves only one word.

The name of your old friend is Horton. You started to say, "I was over to see Horton to-day," but when you saw that your mind was to jump the name, you shifted your statement so that it covered up the defect. This is all the time going on in the world; and few persons are free from such loss. In applying the method of prevention and cure, you should force the mind to become alert by fighting it out then and there in the following manner:

"I was over to see . . . my old friend to-day." And in your mind you carry on the inquiry, What is the use of telling about that man? Does this party want to know? What is he anyway to him, and why should he care to be told? Then the mind, having in this variety of ways asked what is the use of it, will tell you what is the use of it by saying that this old friend of yours was in the war, and he fought in such a battle and has been honored for it by his fellowmen, and everybody has a good word to say for Horton. There is his name, and so you will say aloud to your visitor, "You know my old friend Horton, do you not?" There is a sort of triumph in your tones as you make this last inquiry. The failure to remember has not been noticed, and this pleases you all the more.

If you again have an abstraction, fight it out in the same way, until you have mastered the loss. Soon you will find that your mind does not skip ideas. Then you should take the next step, which is to ask the question, Can it be proved? The way it works is something like this:

"The trouble with the automobile was due to the flooding of the part through which the gasoline flows." Here is a word lost; and it should be argued with under the first step by the inquiry, What is the use of it? Of what? Of telling about the flooding of the part that carries the gasoline through something? Is it important? It stopped the automobile long enough to make us lose the train. But does your friend care to know it? Would he know any more about it if you told him that the carburetor was flooding because the gasoline level was too high, and was caused primarily by a grain of sand in the needle valve, or a float that had partly become filled with gasoline? Anyway, the name of the part is carburetor, and that is enough.

Assuming that the skip has been overcome, and that you wish to strengthen your mind against further losses, then learn to think the inquiry, Can it be proved? Think this without stopping the

flow of general thought. The claim that a horse can think of but one thing at a time and that man can think of many, is not altogether true; but it is a fact that man is able to carry two currents of ideas in his conscious mind, side by side, without the aid of the Other Mind. Here are some of the statements that may be made and questions asked about them at the same time. They are taken at random, and merely serve to illustrate how the mind works when trained. Millions of other statements could be taken as well; or any remark that you make during your conversation with others.

"The world is growing better." Can it be proved? Who knows? Who has a right to say the world is growing better? If it is a known fact, why has not someone made it more prominent as a means of encouraging workers for reform? Most people are finding fault with the idea that things are looking up, and charge the late spasmodic efforts as a mere wave that will soon pass. It is an important question, and should be proved. But how can it be substantiated?

You see the replies are not made. The proof is not actually offered; nor need it be, so that the mind is set to thinking. All these thoughts hover around the one statement. The world is growing better.

Here is another.

"Honesty is the best policy."

Can that be proved? Is not a thing that is a policy a matter of deceit? If a man is honest for the mere purpose of policy, would he be honest if there were nothing to be gained by integrity? How many persons would be honest if it were not policy?

Here is another:

"'The man who hesitates is lost." Can that be proved?? Is it not better to hesitate and be sure you are right before going ahead? Does not the statement mean that the man, under a narrow and peculiar drift of circumstances, who stops to consider the conditions, will lose by it, as when he is on the track and an express train is coming?

"Jones is a thief."

Can that be proved? Did someone see him steal? If he did, then is there not some explanation of the reason why he took the money? Did he need it enough to have to pilfer it? Is he the victim of the nervous disease known as kleptomania? If no one saw Jones take the money, how can it be proved that he stole it?

"They say that Smith, who was engaged to Miss Brown, has jilted her and is going to marry Miss White."

Can that be proved? Did Smith tell you, or did Miss Brown tell you, or did Miss White tell you? If not, who did? If you heard it on the street the other day, did you follow the matter up and ascertain if Smith or Brown or White knows anything about it?

Here is another:

"They say that Miss Winton has colored blood in her veins."

Can this be proved? Does it mean red blood, or African blood? If the latter, who knows that it is true? She is a very pretty girl, has bright ways, is of fine intellect, and enjoys a splendid reputation. Still if she has a drop or more of African blood in her veins, she must be ostracized, despite her beauty, her charms of manner, her brilliant mind and high moral status. Therefore it is well to obtain the proof before she is subjected to harsh treatment.

The purpose of this double working of the mind is to draw attention to something more than the remark. Talking is to a large extent an automatic habit, in which there is very little mind; and it is the person who is troubled with the first two silences, or either of them, who is the victim later on of abstraction.

This fault is due to the automatic process by which a person can keep on talking while the mind does less and less thinking. The double process compels the mind to think more than the voice talks. Then there can be no such habit as automatic speech.

Make the experiments.

Any question will do; but those we have selected are easy to use in setting the mind to a running fire of ideas, and they have been employed in several cases with perfect results. It does not take long to start the double action. Nor is it a new plan. In some of our earlier works it is treated more extensively than here. One of the quickest ways to adopt this plan is to memorize some selection of dramatic power, which means that it is a story of human nature or some episode in life. After you have mastered the words, acquire the correct action for the proper delivery of the whole piece. You can make up the gestures and attitudes and the pantomime of the body; for it does not matter how crude all this may be if it seems to you to be the way of expressing the matter. Then repeat this selection many times. At length begin to recite it with the mind talking over the details all the while, and not in spoken words; just thoughts.

While to you in the beginning this may seem impossible, it is the simplest form of double-mind action. It has been done many times. We have seen actors in the midst of the deepest tragedy play in the most comic manner, and use undertone remarks all the way through the delivery, interposing these secondary statements along with the heavier words. They seemed to enjoy the business, and it has been said of some, like Booth, that it was necessary in order to throw off the burdens of too severe tragedy. It is a relief.

We once heard Mary Anderson, in the midst of her greatest scene on the stage, in which she was in the arms of her lover, say to him, "Get off my foot," without stopping the flow of the great thoughts, as far as the audience was concerned. These four words can be spoken while the voice is at the ordinary stop in the usual groups that are made in the delivery of the lines, and need scarce a second.

To any person who wishes to test the power of this double process in restoring the energy of the mind to maintain its hold on all that enters it, there is nothing in the whole range of training to equal it in fruitful results.

It is not difficult, except to start. It is within the possibility of every person of intelligence.

The peculiar fact connected with abstraction is the loss of one word, while the rest of the statement is fully in the mind. The latter may be active and even strong, and yet the word will drop out. Later on, two words will slip away; then three; and finally the disease will be known as failing memory.

But the failing of the memory refers always to some idea of old, that has faded off; it is not the dropping out of a strong statement of one word; but the hazy or faded fact that was once known but is now gone. The common case of the man who is told by his wife in the morning to mail a letter, and he brings it back with him at night, is not loss of memory, or abstraction; but mere lack of attention. There is no reason why the mind should either remember or forget the letter. The man has not given the same degree of attention to that fact as he has to the debtor who owes him some money and who has promised to pay him that day. The latter fact claims his attention in sufficient strength to hold his mind to it; and he calls on the debtor for the money. Had he been the victim of failing memory, he would have forgotten one matter as readily as the other.

You once knew the dates of all the great battles of the world if you studied history; now you can state the dates of less than a dozen;

possibly not more than three. They have slipped away. Nearly every such fact fades in time; but the mind is not expected to recall them, and there are few persons among those who could once state such things with exactness, who to-day have them in mind. Therefore the tendency of the brain is to give up its details.

Yet in spite of this tendency, it is true that the few great events that live in the mind have been recalled time and time again until they have been doubled on, and have been thereby given new strength. The things out of your past life that you most clearly remember have been thought over many times until they are fresh as the last thoughts given them; while all else has gone out forever, only to be found again in the Other Mind. That function never gives up anything for good. Its knowledge may touch the outer edge of the conscious mind and be thereby recognized, but it is not lost to the psychic realm. Nothing there fades.

This brings us to the next silence.

9. The ninth silence is that of inattention. It has just been said that the man who is given his wife's letter in the morning to mail when he goes down town, and who brings that selfsame letter back in his coat pocket, is not guilty of loss of memory, but of inattention. He may be asked if he mailed it, and he will possibly reply:

"If you gave it to me I certainly mailed it."

He is not sure that she gave it to him. He might have been in a lapse of mind when he got it, and thus have taken it automatically, with no realization of receiving it; but this is not often the case. He simply was thinking of something else and did not fix his attention on the episode in the morning. It was a dream to him. Had he placed the letter in his cigar pocket, and then found it there in the middle of the forenoon, he would have looked at the address, and surmised that the letter was intended to be mailed, as it was in his wife's handwriting, and she had sometimes given him a letter to mail.

Children have this habit of inattention; and the fact that they outgrow it and develop strong minds in some cases, shows that it is not a sign of decadence. Forgetful husbands will appreciate this explanation.

How to overcome it in children in the shortest possible time is one of the problems of teachers in the public schools. Whipping does not seem to remedy the trouble. So the wife who scolds the husband does not better him very much. The best method is that

which will set the double action of the mind at work. Wives have, by the use of sarcasm, brought their husbands to a proper degree of attention. In Harvard University, during a valuable but rather dry lecture, the students were in the habit of engaging in whispered conversation, which the lecturer had remarked upon several times without effect. On one occasion he stopped and said:

"Young gentlemen, if my lecture should at any time interfere with your private conversation, I will gladly suspend it until you have finished."

This set them to thinking doubly; primarily of what he was saying; and secondarily of the effect his remarks would have on the students. Those who had been whispering, wondered what the others thought of their being made the butt of sarcasm; and those who had not been whispering at that time, wondered what effect the sarcasm would have on those who were suspected of the breach of good manners.

A man who had twenty young women in his office, whose services he valued, but who had acquired the talking habit after a very flashy miss had come into the work and been discharged, cautioned them about their new made habit, but to very little effect. Then he put up the following sign:

"All clerks who wish to remain in my employ and who are unable to resist the habit of talking while at work will be promoted by coming to me and frankly stating the fact. Those who do not wish to do this, will be assigned a special period after working hours each day in which they are to meet and remove the talking germs from their systems."

One of the young women thought she would seek the promotion, which involved the confession that she could not help talking. She was then given a vacation of six months without pay, a much needed rest; at the end of which time she came back older and wiser, but at the foot of the list. This promotion deterred the others, and the talking ceased; but only after the clerks had come to the employer and asked to have the offensive notice taken down. He did this on receiving the written agreement of each clerk to take a reduction in wages if she indulged in unnecessary talk again during working hours. They stopped talking.

The principle involved is an important one.

The double working of the mind is appealed to in the familiar notice which almost every town and city has had placed up somewhere in its limits:

"Gentlemen will not spit here; all others are forbidden by law to do so."

The above notice, or something of similar import, which is so frequently seen, contains the double effort to arouse the mind. It has had the effect to compel the man who reads it to ask himself if he is a gentleman, and this is an idea back of an idea. It sets in motion the fundamental fact that a man who is of decent manners will not spit on the places where others are to walk, especially ladies. The real intent of the notice is to stop that filthy habit. As it is useless to ask a boor to stop it, something more must be done. Signs fail to attract attention if they have but one idea in them, or but one set of ideas; it is the thought within the thought that counts value in holding the attention of the reader.

A master in a high school who was not able to arouse interest in a class in botany, resorted to this same method, by telling the students that there was a certain leaf which was the only formation of its kind that had survived the great geological revolution hundreds of thousands of years ago. He had them hunting for it, and this one incident aroused an interest in the study.

In like vein another teacher who found history a dull theme with his classes, assigned a very dry lesson and added: "In the statement of the recorded events, there is a hidden meaning of the author which has come to light under recent analysis of his writings. I wish to know to-morrow how many of you will be able to find this hidden meaning." They all tried, and some found one thing, and some another. The mind, while making an effort to grasp the facts of history, was doing double thinking, and it paid.

The attention is always fixed in a wholesome and healthful way by this double use; and it is the key to the development of a strong mind. It is also a tool in the hands of skilful speakers, teachers, lawyers, doctors, and all business and professional men; and is used to carry on the subtle and dangerous work known as wakeful hypnotism, when combined with the least degree, or any degree, of magnetism. It serves to take the place of the higher forms of magnetic control.

Through the silences we have thus worked our way up to this method of wakeful magnetism; and, without the present cycle, it would be difficult to understand the next.

TWENTY-THIRD CYCLE

WAKEFUL HYPNOTISM

SE KNOW not when some mind
May hold us in its power
Though we ourselves believe
The mastery is ours
And what we yield we give
Most willing away.

AS HAS been frequently stated, this is an age of hypnotism. Moreover it is distinctly and decidedly an age of hypnotism. Men and women are learning the art; nearly all of them in a clumsy and half-efficient manner. A physician who uses this power for the purpose of curing disease, and who has been very successful, states that he has seen more than a hundred men and many women attempt hypnotism; that on an average they had no less than a dozen subjects each; and that not one of them was able to use the power either safely or judiciously. From other sources has come the information that the beginner in this kind of practice does much harm; and that there are experimenters who are seeking experience without fit preparation for it. The fault to be found is in two particulars:

1. These operators have not equipped themselves with the necessary knowledge of the best and most direct methods to be employed.

2. They are not cognizant of the dangers attending careless control of the will power of others. They even ridicule the suggestion of danger.

In addition to the injuries that follow such carelessness, there is the fact that the rapid increase in the public use of hypnotism is resulting in the half-degree of influence that is more widespread today than ever before in the history of humanity.

By referring back to the cycle that taught hypnotism it will be seen that the First Degree is one that is attended by full conscious-

ness and full wakefulness, except that the subject feels a little drowsy, or has an inclination to sleep. In the First Degree there are some characteristics that are peculiar:

1. The subject is fully conscious.

2. He has not the slightest idea that he is under hypnotic influence, and stoutly denies it when so informed.

3. The operator is not always sure of his control or that he has even brought the subject to the First Degree. This fact has been demonstrated in hundreds of cases among operators with their early attempts. They have abandoned the efforts as useless, in the belief that they could not induce as much as the First Degree; while, as a matter of fact, their subjects are already under that stage of control. The result has been that thousands of men and women have gone out in that state and have been a long time, in some instances, in reaching a normal state again.

4. Many persons in a mood of playfulness have sought to hypnotize. Only a short time ago, a young woman said to several young men, "I can hypnotize all of you. May I try it?" She was joking, and did not know that some persons are exceedingly susceptible; the result being that the third young man she tried to put to sleep, fell into the First Degree.

"He is fooling," said one of the others.

The young woman thought it true that he was pretending; but he seemed very serious, so she tried to carry the joke farther, and soon he was in the Third Degree. When she found that she could not awaken him, she screamed and ran for a doctor. It was hours before he was restored to normal wakefulness.

In a group of a hundred men, a novice would find several who could be put into hypnotic sleep; while an expert would find over ninety who would be controlled sooner or later, and made to pass beyond the First Degree. Women would yield a larger percentage, possibly ninety-eight out of a hundred being susceptible.

When one person in a group is hypnotized, others are more easily subjected to the same influence. We can cite case after case where an expert physician allows his patients, especially those who have never been hypnotized, to sit where they can see the process and the ease with which others are subjected to this influence. The result is that he finds several in each group already in the First Degree, although they do not realize it.

This fact is of the highest importance.

It can be verified by asking any doctor who makes use of the art, unless, for reasons that may be deemed politic, he may not like to have the fact known. But it is published broadcast in works, magazines and other forms; and is known to be one of the most potent factors in the practice.

It has been said by one of the most capable experts in this practice that a mass of people can easily be thrown into a half-degree by the application of the same principle.

EASE OF THE HALF-DEGREE INFLUENCE.

1. It does not require manipulation.

2. It does not require the dulling of the eyes by the use of any bright object. The intense fire of the magnetic eye is not needed in this work, nor any method which will cause drowsiness. In the ordinary uses of hypnotism, it is always necessary to produce some feeling of heaviness at the eyes.

3. It does not impress the subject as an attempt to hypnotize.

4. The user of this subtle power may be heard only; or he may depend on ideas that are conveyed by letter or in writing, although the latter methods are much more difficult than words spoken to the ears, and assisted in some way by holding the gaze of the listeners.

5. We have found that whole juries, whole congregations, whole audiences, whole groups large and small, have been controlled by this power known as wakeful hypnotism; and in addition to this fact, it has also been proved that individuals are to-day being swayed by it to a greater extent than ever before.

Since the will of human beings ceased to be swayed by the use of force, it has been the custom of people to take advantage of their liberty and seek mastery, fair or unfair, by mental efforts alone. We have just stepped, as a people in entirety, into this use of the freedom of the mind with which to obtain control over others; and hence this has become an age of influence, the latest phase of which is to employ the new powers in an open encounter.

While this deals with what may be called the half-degree of hypnotism, and should properly be classed among the earlier cycles of this work, it is founded on the silences which could not be described until they had been approached through a certain range of cycles in order that their principles might be understood; so that the logical position in this study is after the account of the silences.

We must start with a realization of the seriousness of the situation that faces the civilized world to-day. When might made right, the weaker physically were compelled to succumb to the stronger. To-day if the man with the gun is able to hold up the man with the money, the latter must pay; and this is about all that is left of the old law of might compelling right.

The shifting of the means of preying on the property and liberty of others has led to the skilful invention of the use of the mind as the weapon of warfare. In this use there is one word that conveys a world of meaning and power, the strongest word in the language to-day, and the one word that is almost resistless. It is:

SUGGESTION.

This is employed in all the degrees of control.

1. Suggestion is used when the subject is in the First Degree.
2. Suggestion is used when the subject is in the Second Degree.
3. Suggestion is used when the subject is in the Third Degree.
4. Suggestion is used when the subject is in the Fourth Degree.
5. Suggestion is used when the subject is in the Fifth Degree.
6. Suggestion is used when the subject is in the Sixth Degree.
7. Suggestion is used when the subject is being influenced before passing into any degree, as a means of bringing him under control.
8. Suggestion is used when the subject, having been put by it into a hypnotic sleep, is awakened in that sleep and controlled in thought and action.
9. Suggestion is used during sleep that is natural, and at the time when sleep is coming on.
10. Suggestion is used by the person who seeks to bring on a state of conscious emptying of the mind, and to cause the Other Mind to take up ideas for the advantage of the individual.
11. Suggestion is used in full wakefulness when one person wishes to control the will or the inclinations of another.
12. Suggestion is used by any person who is brought under some belief or expectation to such an extent that the mind's attention is absolutely held by it. This is known as auto-suggestion, and is very common to-day, as it has always been in the past.

The last named form of suggestion is illustrated by the methods of the old healers who used to travel from one city to another in the past centuries; and who are now found only in remote countries. Their coming was heralded weeks ahead. How they would come was

known by the elaborate preparations. Outriders, following advance couriers, excited the liveliest feelings of expectation. Stories of marvelous cures, called miracles, were circulated. The growing power of the healer was not forgotten, if his agents could be trusted to tell the truth. The sick, always hopeful and susceptible, were quite as much under the sway of their own suggestion as that of the healer. The latter need only appear to complete the work. He could tell those who were subjects to hypnotic power, which of course was a part of his methods, and these he took in hand and actually accomplished good; but those who, as he surveyed the masses, were not likely to become ready subjects, he let touch the garment he wore, or touched them with his hand; and many of them were benefited. In such cases the power of self-suggestion achieved the results. There is no doubt that cures are effected in such way, and are wholly due to auto-suggestion. There is no doubt that the medicines that are in fact worthless, accomplish cures in the cases of people who are thoroughly convinced in their efficacy; unless, as in the case of the patent medicines now on the market, there are alcohol, cocaine, and other deadly enslaving drugs that will turn the individual into a confirmed wreck in a short time.

Every reputable physician can tell you of countless instances where harmless pills, mere-nothing-medicines and similar tricks have produced remarkable cures by the same principle of auto-suggestion.

To have a convincing and unshakable belief or faith in anything or any person will bring revolution into the body and into the mind. It all depends on the thoroughness of the belief or the faith. More than four thousand years ago it was asserted that faith in anything whether through religious channels or otherwise, if absolute, would accomplish any end desired. This has always been true, and it is true to-day.

Suggestion, therefore, must inspire belief.

But it is not easy to catch belief. The ignorant, having run up against the bitter experiences of their own recklessness, are on the lookout for more trickery. They are mastered by two influences only in large measure now, and that is in the use of nostrums and the claims of political demagogues. In nearly all else they refuse to believe unless it is inexpensive, like gossip that damages the reputation of their fellow beings, or yellow journalism that is only a muddier form of gossip; the sewerage being in greater volume, or spread out over more ground.

The wiser minds are still more difficult to sway by the mere agency or belief. Yet in all cases the belief must be caught before any control, hypnotic or open, can be exercised effectively. This may then be set down as the first point.

Disbelief is a resistance of the mind.

There can be no resistance as long as there is no definite thought. To-day the effort to capture belief that is against one's inclinations, is met by the definite thought that there is a motive for the assertion, and here we have the function of double-ideas that was the climax of the cycle just preceding this.

As long as a person is able to maintain this double process of thinking, so long will it be impossible to exercise any form of control over him. Take a few examples as instances:

1. A man is asked to buy something he wants. If he can get it of one person at a lower price than is charged by another, he will buy it of the former, all other things being equal. If the latter is to secure the sale, he must instill a secondary idea in the mind of the buyer, and to-day that is the problem of merchants who seek good prices. The natural appeal is to a belief in better quality as a basis of the increased cost.

2. A man is asked to buy something he does not know whether he wants or not. The vendor must prove to him that he really wants it, and show the advantage of an immediate purchase. This is hard to do, but it is being done right along.

3. A man is asked to buy something that he knows he does not want and will never need. The vendor has a still more difficult task, and must prove to the man that he can turn the ownership of the thing to a future advantage. Even this is being done every day somewhere, and men are being bitten.

4. A lawyer is called upon to defend a man who is charged with a crime. The proof is absolute. There is no defense. The lawyer, in order to secure a verdict of acquittal, must make the jury believe that the man had legal justification for his deed. Here is found the most difficult of all conditions; yet the juries are brought about through the skilful handling of the facts, and the substitution of other matters that are not facts.

The peg called "reasonable doubt" is the one on which most cases are miscarried. Before the lawyer gets through he will make the jury wonder what is a reasonable doubt, and in the end they will entertain a reasonable doubt as to their ability to understand what is

meant by it; and this is sufficient to bring about an acquittal. Most prosecutors have not yet learned that their strongest fight must be on this point. They say a few words on the subject and leave the rest to the court, the opposing counsel and the jury. But, in order to want to release the defendant on the point of reasonable doubt, the jurors must have a secondary motive. Skilful lawyers furnish this in many ways. If the case can be brought to near the close of a day preceding a holiday, especially Christmas, few juries want to make a man a present of a conviction. It is the mellow time of the year. One defendant had been released on bail, and sat close to his lawyer. His little boy, with innocent childish face, sat close to his father and his tiny hand was held in the defendant's. What man on the jury wanted to send the father to jail or to a death sentence? So the presence of an aged father or mother, or wife, or daughter of the criminal, will serve to side-track justice. The men in the box think of the effect of their verdicts on others, and this double-action of the mind is a power which enables them to resist the appeal of the prosecuting attorney.

In antagonism, where two or more persons seek the will-power of any one, it is the purpose to set up this resistance in the mind. But it requires the other process of completely diverting the attention in order to plant the seeds of mastery.

If the attorney for the plaintiff seeks to sway the jury against the defendant, he must carry on two victories in one:

He must bring the minds of the jurors into the ninth silence, which is inattention; and then must set up the double process in place of that condition, so that they will form a fixed resistance to the demands and appeals that will be made to their judgment by the attorney for the defense.

Almost every human being to-day is looking for motive. If you want a favor, or seek to buy or sell something, or ask the attention of a person to any plan that you have, there will at once be set up in the mind of that person a demand for a motive. There will come in one way or another the inquiry, What is the use of it, or the reason for it, or the good of it? "I will sell you something for less than it cost me," is a common offer, or its equivalent. "But why should it be sold for less than cost? How can I be made to know that fact? How can it be proved?" As long as the other party is allowed to busy his mind with these inquiries, he is in a state of resistance that cannot be overcome by the transaction itself; and the purpose is then

to throw the mind out of one of these double-ideas. When this is done, the control soon follows.

Motive and proof are everywhere the two agencies of resistance to your efforts to master the minds of others; that is, there will be the seeking of the motive, and the wanting to know how much truth there is in the general offer or statement. These two inquiries were paramount in the last cycle, and they always will remain so in life, no matter what may be the exact wording of the questions.

Until you are able to recognize the supremacy of these two demands on the part of others, you will never realize the steps that are necessary to break down their power. People automatically study what you say, ask themselves automatically why you say it, or what is the use of it, and then wonder how much of it is true. They thus become resistant without fixed purpose, unless they are in rapport with you.

There seems to be no absolutely neutral ground.

1. All persons are automatically resistant.
2. Or are purposely resistant.
3. Or are in rapport.

A person who is in rapport is always controlled. To bring about this condition where it does not already exist, is the work of either hypnotism, by manipulation, hypnotism in wakefulness without manipulation, or magnetism.

It is this middle, or second, method that is claiming our attention now. Some persons become in rapport, or sympathetic harmony, on meeting. Two gentlemen often find themselves perfectly agreeable at the very first word, and neither has a selfish or ulterior motive. To presume upon such mutual liking by an attempt to become a master, either of the other would probably set up resistance, and the feeling of harmony would be dissipated before control was secured. Two persons of opposite sexes often meet and are in this sympathetic harmony at the very start of their acquaintance. In order to obtain control of it is necessary that one shall deal with the other so carefully that there is no mental resistance.

It is only a stupid man who proposes and is rejected. The evidence of rapport is so plain that it requires no skill to read it. A woman who is distant in her treatment of the man who is wooing her, is not suited to become his wife. If both love each other in full sincerity, there is the natural course of events; the touch of hands, the resting voluntarily of the smaller hand in the larger, the arm at the

waist, the lips in exchange of the deeper feeling; and that is the most conclusive of answers. If she does not know whether she loves him or not, the first step should tell the story; withdraw the hand. If she is partly of the opinion that she will become his wife, and yet has her doubts on the subject, though not strong in resistance, she should make that fact clear before giving herself to his caresses, however slight they may be. If she is shallow, then he would capture her to his liking and pass on to some new flirtation.

The novelty at first of the close attentions of a man, takes away the ordinary resistance. If she has a fixed dislike for him, she will become purposely resistant. Some women outgrow such a start in friendship with a man; but it takes years, and she is then generally a left-over who will make the best marriage available. There are many women who have turned down good offers of marriage; then, having approached the age of thirty, or passed it, have looked over the men who were early proposers, and taken the one that seemed most available; generally a widower. Such cases are frequent. And most of these women settle down in the belief that they love their husbands, and are happy. They make excellent wives as a rule; but it seems that marriage is more of a business than a love affair.

The reason why they rejected their first proposals is because they were resistant. They thought behind the friendship, and asked themselves mentally the questions, How much is he worth? Can he support a wife? Can I hold him at a distance while making a bid for some one higher up in the financial scale, or one who is better looking, or one who has a brighter future? They were not in rapport.

A woman of great beauty quickly stops the ordinary type of man from double thinking. He has but one idea, and that is to win her favor. He ceases to be resistant. Such a woman is able to make a long line of conquests, and even to gather in financial assistance if she can preserve the fascination. It often happens that a man is awakened to double thinking and becomes resistant when there is an attempt to make use of beauty for gain, even with no immoral ends in view.

A case in point is that of a club of wealthy bachelors who had resolved never to marry, but who were made the butt of a practical joke. An actress, young in her profession, but of the most delicious ways, was engaged under contract to make herself friendly with this club under a professional appearance in one of the club's entertainments. Another actress, about fifteen years older, but very demure

and gentle in her ways, appeared as the mother and chaperon of the fair maiden, and never left her presence. They were cautioned to carry on the plans so as to excite the greatest admiration for their modesty. Both were married, and their husbands knew of the joke.

This young woman was as beautiful as a young woman could be. The instant the eyes rested on her, all thoughts flew to the four winds of the sky. She was gracious, demure, slightly alert, and full of a bright interest in all around her. The bachelors were completely swayed out of their senses for a while. Now came her finesse, for which she was employed and paid a large sum. Still in the presence of her chaperon she showed special interest in each of the men who came to speak with her in the social chat which followed. They came singly and in groups, and on each she beamed in such a way as to make him say to himself, "I am the one." Some asked who she was, directing their inquiries to the member who had been put in the secret; and he replied that she was a very young miss, not over seventeen, who had been to school and just graduated, wealthy in her own right, an orphan, and one totally unfamiliar with the world. The chaperon, her mother to all intents and purposes, referred inadvertently to her wealth and standing; and this supposed mother smiled and beamed on all the men in turn, and made each think he was the one who would be favored.

It is said to be a fact that every one of these bachelors would have proposed had the maiden not disappeared into total oblivion after that event. Thus many men, some married and some single, are carried away by beauty. We recall a meeting in a committee room where all the heaviest problems under grave consideration were sent out of mind by the appearance of a very sweet and pretty miss of eighteen. Not one of the men could give a coherent statement of what had been said in the session before she entered.

It is said of a lawyer that he employed his daughter as his stenographer because she was fond of the legal atmosphere. She was very beautiful and, during the trials in court when she was merely a visitor, she appeared dressed in the height of fashion and taste, sitting behind him, and unknown to the jury. In one case the title of a home was in dispute, and the lawyer on the other side continually referred to an old man, his client, as having all his life savings involved in the issue. This attorney, whose daughter was a spectator at the trial, saw that sympathy was being used in the effort to win, so he suddenly, without the slightest premeditation in that part of his

argument where he was seeking to undo the pressure brought to bear on the jury, turned to the beautiful maiden, who dropped her head in half fear as she saw the act, and said: "Gentlemen, I will not appeal to your sympathies. The facts are before you, and they alone must sway your mind. If I had a poor case with no hope of winning your verdict, I would tell you of the suffering that will come to this young girl if you take her home from her. But I disdain to make such a suggestion." From that time to the end of the appeal, the men in the box had many eyes for the girl, and she was visibly pleased at the attention, the joke lighting up her face until it beamed on the twelve men. When they went out and returned, one of the jurors gave a very sly wink at the miss, and this told that beauty had won once more. Another of the jurors, after the court had adjourned for the term, said that he "could not see that girl thrown out into the cold world."

Thus the psychic principle tells us that some specific atttraction either in thought, or person, or object, will overcome resistance and compel the mind to work in one thought only; and that thought is the fixed attention to the single idea. The idea, not being the one that is furnished by the mind itself, but by some outer influence or some other mind, absorbs the full powers of thought, and here is the state of wakeful hypnotism. There are two steps in this process:

1. The absorption of the mind of another person.

2. The filling of that mind by some suggestion strong enough to make resistance impossible.

These two steps assume that the magnetism is not powerful enough to directly win the will of the other party. The difference between magnetism and hypnotism is this:

1. Magnetism wins by its compelling power which uplifts the person won and draws him to the plane of influence of the winner. It is a charm, an inspiration, a noble attraction.

2. Hypnotism stills and depresses and then substitutes suggestion for the will of the subject. It seems to make a hole in the mind of the other party. It is opposite to magnetism. The latter is a fair fight for supremacy carried on in an open field, with the two parties moving onward and upward together. Hypnotism is dark and empty except as the suggestion of the controller becomes the will of the controlled.

Never forget that hypnotism and magnetism are exactly opposite each other; both in method and in fairness. Magnetism never re-

sort to tricks or deception. Hypnotism cannot exist without some form of trickery and deception.

We have shown a few of the ways in which the mind or attention of another person may be absorbed. Suggestion is the main theme of this entire volume, and what it means and is, can be seen by reading almost any of the cycles.

To one skilled in absorbing the minds of listeners in all the professions and in all departments of life, there are certain stock ideas that are in use. These may be seen by attending court trials where great lawyers, or advocates, are at work over juries. Some of these attorneys win nine cases out of ten. We looked up the record of a certain lawyer and found that in the 200 cases he had tried before juries in the higher courts, he had won 192; a remarkable showing. He actually swayed jurymen by wakeful hypnotism, and when once his methods were understood, they were merely a stock in trade. We called the attention of the judge to this fact; and, at his request, we spent an evening of several hours going over the methods, having some of the stenographic reports of remarks and speeches to refer to in the conversation. The judge was amazed. In the next trial at which this lawyer appeared, the judge kept pace with his methods and made it impossible for them to succeed. Three years afterwards the same judge told us that he had successfully interfered with the subtle arts of a number of lawyers who had great power over the jury; and he said, "I am satisfied that wakeful hypnotism is used."

One has only to follow the courts in any part of the land to find this fact verified.

Congregations in church are often swayed in this way. They do not seem to be under direct hypnotic control as has been charged in the cases of several of the most famous clergymen of America, but they are in the power of wakeful hypnotism. One preacher told us after a sermon, "I can tell when I am to draw a large contribution from the people. I have the collection taken after the sermon on this account. I generally succeed in controlling them, and when I have them well in hand, I feel it most distinctly in the pulpit. There is the stillness, the leaning forward of my listeners, the rapt attention, the open mouth, and the fixed gaze. Then, bringing my address quickly to a close, the collection is taken and is large." On the other hand, a personal friend in the congregation, when asked if he realized this power, said: "I have often felt that our minister held us in his control; sometimes fixedly. Then the church seems

dark to me, my mind is in a black hole, and I think only what he thinks. But I am free to say that I would not have observed my condition had I not been watchful of myself; and, in most of this influence, I lose my recollection of what is going on within me."

This is a common experience.

A man of standing wrote us that there was a preacher in a great city who actually had his hearers in a hypnotic condition. We went on to the church and was present during two sermons. The clergyman had startling facts that were of all-absorbing interest and that completely swamped the minds of his audience. He had evidently been hunting up these facts, and knew the kind that would overwhelm the attention of those who listened. And he succeeded. We had all we could do to keep up resistance by the method of double-thinking. We continually said to ourselves: This minister has hunted far and wide for his gigantic facts. He has led up to them in a masterly way in the arrangement of his ideas, and he knows he is using them to get hold of the minds of others. He knows it every minute. He realizes how far he is succeeding. He can measure his progress in this form of wakeful hypnotism. Is he honest to do so?

These were our secondary thoughts while listening to the main ideas of his sermons. As long as we could keep up this double-thinking, we were safe.

We have in the past fifteen years listened to no less than eight preachers who hold their congregations by the same influence, waking hypnotism. There are others, probably a hundred or more in this country, who have the same power. The test is in the attitudes and faces of the listeners. A photograph would disclose the fact whether or not there is this control.

The physicians of the highest grades of practice, as far as success is concerned, make use of the same power, and deem it necessary to do so for the good of their patients.

Great generals send their soldiers to battle and victory under the spell of some all-powerful idea, which is infused into the officers and sometimes directly in the minds of the men themselves by the leader. At the turning point of the conflict a new idea is made to seize the men, and they rally as if by magic.

But it is in the quieter walks of life that this power is most employed, and its rules are now well fixed. These will be stated here. They are based on the summary of what has been taught in this and the preceding cycle, and other essentials added to complete them:

RULES OF PROCEDURE IN WAKEFUL HYPNOTISM.

RULE ONE:—The subject has no way of detecting the effort to use wakeful hypnotism, unless he is familiar with its process; and this state of mind must be maintained.

RULE TWO:—If he is in single-thinking, the attention may be distracted by simple efforts; but if in double-thinking, or if he passes from single to double-thinking during the effort, it will require a stronger attempt to dislodge his thoughts, and this is done by the skilful injection of an idea of all-absorbing interest, one capable of throwing him off his attention and emptying his mind of his own thoughts. The attempt to distract his own thoughts and to absorb his attention, must be wholly concealed by the reasonableness of the change of ideas; and the new attention must be based on a new idea having a degree of strength corresponding to the necessities of the case.

RULE THREE:—As the purpose of the subjected idea is only to absorb the attention, it must be followed by the suggestions required to command the will power of the subject. The strong idea, therefore, is merely the stepping stone to the real process.

RULE FOUR:—As there is generally a period of time available for the effort, as in conversation or address, the voice of the speaker should be gradually shifted from the prevailing to the controlling tones; and this shift should occur between the injection of the strong idea and the beginning of the suggestion.

All the rules except the last one have been in use from the beginning of time, and being a phase of human nature, have not been understood. But the users of them have had the purpose, cunning or otherwise, to control the subjects. The fourth rule adds a scientific value to what is clearly a natural and oft-used process. This will necessitate a complete course of training in the development of the Controlling Voice, which is sometimes called the hypnotic tone, but in fact is the voice of the Other Mind. As the training should be thorough and absolutely complete, the whole of the next cycle will be devoted to it.

As an example of one use that may be made of this method, we will take only a typical case as a means of illustrating the process.

The subject, we will say, is addicted to the use of cigarettes, and is not easily influenced to give up the habit. He will not listen to advice. When he is approached on the subject, he sets his mind

against all suggestion. He naturally takes to double-thinking, never having been taught it. All persons do this kind of thinking if they think there is some motive in the other party. This young man, when talked to on the habit, would think to himself that the speaker was trying to pull the wool over his eyes and to preach to him, all the while listening respectfully. This is double-thinking and it resists all attempts to secure control.

The effort must first be made to empty his mind of this double action. The ideas must be shifted by the injection of something that will be all-absorbing to him. If the fearful consequences of the habit are told, he will do still more double-thinking, as the scheme is too thin. But if he is known to have some great ambition, or some desire, or would be entranced by some prospect, as that of a trip to Europe with expenses paid, and a trifling salary added, then some stranger, employed for the purpose, might come upon him apparently by accident and ask him for the names of some young men about his age, who would like such an opportunity. This would completely absorb the attention. All resistance would fly. The mind would think only of the one idea. Then the voice, shifting gradually to the controlling tones, would be able to carry the suggestions of wakeful hypnotism, in which a statement like the following would be completely veiled:

"I will be back here in about a month. I presume that you cannot go on this trip; but you may hear of a young man who would like it. Pick out some one for me, a young man of good habits. We do not want one that swears, or drinks, or gambles, or is addicted to the cigarette habit, as that takes away the mind and the vitality of the fellow. We want a manly young man, such as you seem to be." Etc.

This is merely a case stated to show the steps of the process; but the experiments that have actually been made in this line of control have brought the results that are desired. It can be used with one person, with two, or with a group, as well as with a large number. There is no limit to the latter, as eight thousand people have fallen under its influence at one meeting.

Many ingenious collections of strong ideas have been made, each suited to special conditions; and it is amazing how many may be formulated.

In order to make the study of wakeful hypnotism a complete course, the next cycle will be joined to this and the preceding cycle.

TWENTY-FOURTH CYCLE

THE CONTROLLING VOICE

SOME TONES there are that sway
The mind as with a rod
So deep and full they seem
And wondrous in their sound,
Charged with assertiveness
Bespeaking royal power.

OF ALL the wonders of the age of discovery, that which will stand for centuries as the most astonishing is the production of the Controlling Voice. It has, in part usage, been employed in hypnotism, but by mere chance; and, where it has been recognized, it has been termed the hypnotic voice. Even then it has not been a scientific acquisition, for the users of it have not had a clear idea of what it was, how it was produced, or its connection with the psychic realm. Before this cycle ends it will be seen that it is capable of being cultivated or created by every person, and that it holds a direct relationship with the Other Mind.

When these two great facts became known, steps at once were taken to put it to every kind of proof and test; and, the more the investigation was developed, the greater were the results.

There is now not the slightest doubt that the Controlling Voice is the voice of the Other Mind. As its basis is made up of the tones employed at haphazard by hypnotists of the greatest skill, and also involves the tones that have been called the *soul's voice* by expert trainers of vocal culture, it is seen at the beginning that it is a natural attribute.

There are two steps in this work of development:

1. The voice must be created.
2. The voice must be applied.

It is not possible to describe it except by the method that is employed in creating it. All the way along this process the character

of the tones will be gradually made familiar until every one is able to recognize what it is.

This includes a complete course of training for the purpose of developing the Controlling Voice; as set forth in this cycle.

It is called controlling because it actually does influence the persons who hear it. It influences them even when wakeful hypnotism is not used; but its mission is to accompany that process, and to begin to operate when the strong idea has been injected, and to be continued up to the time when suggestion becomes a supreme possibility. Let these steps be fixed in the mind, as laid down in the two preceding cycles:

WAKEFUL HYPNOTISM

may be summed up as consisting of the following steps:

1. The injection of the strong idea to absorb attention.
2. The gradual shifting of the voice from the prevailing tones.
3. The absolute sway of the mind by the controlling voice.
4. The use of suggestion for any purpose whatever.

It will be seen then that wakeful hypnotism has three powers at work:

1. The strong idea.
2. The voice from the Other Mind.
3. The influence of suggestion.

These occur in their order. Having a clear knowledge of the uses to be made of this created voice, the method of developing it will now be started.

The first step is mechanical.

It is the building of a round tone. This is an old and familiar exercise in vocal culture. In order to understand what is to be done, imagine that voice is a rope, starting at the cords in the throat, and projecting itself out in the air through the round position of the lips.

First Requirement:—*Make the voice round.*

Pronounce the words *home* and *gold*. Take them as key words of this step. Say them gently, and in as pure a tone as you can produce.

Then repeat them again and again, each time thinking of the letter O in each word. Put the mind on the O. Then repeat the words many times more, still thinking only of the letter O, and giving length to the words, until they are each five seconds long.

SECOND REQUIREMENT:—Begin cumulative prolongation of the two words, *home* and *gold*. This is done by taking a full breath into the lungs; then let it out without loss of air in the sounding of these two words, each five seconds; then let out all the breath; take in a new breath, and prolong each word seven seconds; then let out the breath, and take in a new breath, and prolong the word *home* ten seconds. Let out the breath, then inhale and prolong the word *gold* ten seconds. Let out the breath and take in a new breath; then prolong the word *home* twelve seconds. Let out the breath, take in a new breath, and prolong the word *gold* twelve seconds. Proceed slowly.

This is to be continued until you are able to prolong each word forty seconds. It will take some time to learn to do this; but the tone of the voice has been carried to ninety seconds in one breath, although we know of but one person who has ever done this. It was accomplished regularly by Prof. William Guilmette of Boston. Among his pupils were such great actors as Edwin Booth, Lawrence Barrett and others of high rank; as well as clergymen afterwards famous, and some of the greatest American singers of the last generation.

The steps must be cumulative. If you attempt to go at once to the greatest possible length of prolongation, you might as well give up the practice. By cumulative is meant that each time you start to practice, you must go five seconds; then seven seconds; then ten seconds; then twelve seconds; then fifteen seconds; then seventeen seconds; then twenty seconds; then twenty-two seconds; then twenty-five seconds; then twenty-seven seconds; then thirty seconds; then thirty-two seconds; then thirty-five seconds; then thirty-seven seconds; then forty seconds.

The first day you will find that you can go to five or perhaps seven seconds. The next day, you must start all over again, and you may be able to reach ten seconds. If you start after you have reached the limit on the same day, begin all over. Never try to go to the point where you left off the day before, nor where you left off the same day, if it was your limit. If you do not strictly follow the cumulative order there will not be much gained by the practice.

It is not loss of time.

It builds up a rich and beautiful voice that will be of great value to you for any purpose, whether singing, conversation, or address. It is the greatest single line of practice known in voice development.

This you will soon ascertain, and your improvement of voice will be noticed by all your friends.

It will also build up your lungs, as well as your general vitality.

THIRD REQUIREMENT:—When you are able to prolong the words *home* and *gold,* each forty seconds in one breath, which ought not to take more than one month unless your lungs are very weak, then you are to drive all the aspiration out of the tones. Aspiration is not whisper; but it is a mixture of whisper with voice.

A pure voice has no whisper in it.

A pure whisper has no voice in it.

Aspirated tones are made of whisper and voice mixed; and there are many degrees of these, depending on the proportion of voice in the whisper. The following is the scale of progression in securing a pure tone:

1. Whisper the words *home* and *gold.*

2. Repeat them with the least amount of voice in them; most all whisper.

3. Repeat them with about one-fourth part of voice in them; and the other three-fourths whisper.

4. Repeat them half-and-half.

5. Repeat them with three-fourths voice in them; and one-fourth whisper.

6. Repeat them with the least bit of whisper in them. In this step the voice will *seem* pure.

7. Now be sure that ALL the whisper has been taken out.

The last is very difficult. It cannot be accomplished until you have learned to prolong the words each forty seconds by the cumulative method. It will also be noted that the exercise to drive out the aspiration from the voice is progressive in the same cumulative line; beginning at the start on each new attempt at the practice.

The departure of the aspirate timbre from the speaking and singing voice will be a pleasing accomplishment, as it will save your throat from being rasped by the unvibrated passage of air, and will lend a charm and purity to your tones.

Three requirements have thus far been given, all of which are of immense value to the personality and health. They should be cultivated by every person, whether engaged in psychic studies or not.

FOURTH REQUIREMENT:—Put the mind on the idea of making the back of the mouth and throat round; and constantly increasing the diameter or size of the cavity at that place. Do this at all times,

not only in repeating the words given, but in conversation. The throat and back of the mouth are called the cavern of the voice. The larger this cavern is made, the sooner the results sought will be attained.

FIFTH REQUIREMENT:—Relax the cavern, or back of the mouth and throat. Do not make it fixed. It can be enlarged and held in a large position by the act of the will after the habit has been formed by repeated practice. Every great singer the world has produced has been compelled to learn this enlarged throat position and its complete relaxation. It is the old exercise of devitalization applied to the throat. In this connection re-read the Eleventh Cycle, and then the Twelfth and Fifteenth Cycle.

SIXTH REQUIREMENT:—Learn to pronounce the two words, *home* and *gold,* with the tone of distant, quiet thunder. This will send forth a cavernous and resonant voice. This should not be attempted until all the requirements thus far given have been met by constant practice. Take the time when you can. Do not hurry. Do not seek conclusions. But earn your way step by step exactly as directed. After you have satisfied yourself that you can prolong the words in a full imitation of distant thunder, which is a smooth, pure, almost still rumble of the voice; then change the words to:

Toll, Roland, toll!

These are liquids, and are easily taken up by the voice.

Give them in the solemn tolling tones of distant bells of great size.

SEVENTH REQUIREMENT:—This has to do with three pitches of the musical scale. There are three divisions, which for convenience will be called:

High pitch, or register.

Middle pitch, or register.

Low pitch, or register.

If you will go to the piano and try your voice to ascertain what is the highest note that you can sing or intone easily, and the lowest also; then count the notes, whole and half, and divide them by three, or in three equal parts, you will have your three registers. You cannot speak any higher than you can sing; nor any lower. Any note that you can sing in, you can speak in, if you cultivate the habit.

Have made the three registers, then practice the line:

"Toll, Roland, toll!" in each of the three registers, no matter what exact notes they may strike on. Do not sing them or chant

them, but give them a natural speaking voice except that it is in imitation of distant, large, solemn bells, tolling.

Master them in the higher third of your voice.

Then master them in the middle third of your voice.

Then master them in the lower third of your voice.

EIGHTH REQUIREMENT:—Take the last requirement and carry the tones in all degrees of force. Do not allow any aspiration to come in the voice when you attempt the mild degrees; nor any departure from the solemn, dark tones, when you attempt the strong degrees.

The combinations are as follows:

1. The mild degree of force in the upper register.
2. The middle degree of force in the upper register.
3. The strong degree of force in the upper register.
4. The mild degree of force in the middle register.
5. The middle degree of force in the middle register.
6. The strong degree of force in the middle register.
7. The mild degree of force in the lower register.
8. The middle degree of force in the lower register.
9. The strong degree of force in the lower register.

This practice will require work, so will anything else that is worth having. But the work will develop the voice along the lines employed by the greatest teachers of singing or speaking in the world to-day. There is nothing better; nothing so good in such culture as the foregoing exercises. The fact that the voice is made dark by the process is to the great advantage of the tones for all purposes; as it is always easy to brighten the tones. They are often harsh and rasping, especially if they have any aspiration in them.

Several names have been given for this timbre. By German experts it has been called *the dark voice*. By Italian masters of the voice, than whom none greater have lived, it is called the *soul tones*. By hypnotists of the highest rank in scientific research, it has been called the hypnotic voice. By others who have studied it in its wonderful effects on audiences, it has been called the controlling voice. The fact is, however, as will be shown in this cycle, it is the Voice from the Other Mind. Quick proof is attainable.

NINTH REQUIREMENT:—Transfer all the foregoing accomplishments as taught in the requirements, to the words and sentences that you use generally; that is, to your vocabulary of spoken words. The purpose of this rule is to make all words easy and natural in their utterance in the controlling voice. While the two words, *home* and

gold, are the richest and most beautiful in the language for the employment of the voice in the advancement of culture of any kind, they are not the words most used in life. In shifting into a general vocabulary, it is best to first take a list of words having the long o sound in them. A few such words are old, cold, fold, roll, toll, soul, bold, roam, tome, foam, loaf, boast, coast, fore, tore, more, pore, lore, and a vast number of others. You can construct a list of your own, and it will be a good exercise for you.

The next list should have words with the ah sound in them. A few such words are: Far, tar, dart, heart, father, hard, card, market, part, and others. You can construct this also, and bring in scores of others.

The next list should contain the mystery sound of short o, which is too often caught by the ear as the ah sound. The words are like the following: Hot, stop, fall, all, call, awe, fawn, raw, job, doll, dog, and the like. Many persons make the mistake of pronouncing dog as if it were dahg; stop as if it were stahp, and the like. Many school teachers lack good training in this defect. Of course there is a difference between awe and for, call and cot; but, in the effort to get away from the longer form, the teacher has often made cot sound like cart, with the r out; and for sound exactly like far. There are thousands of teachers, and millions of others who cannot catch with the ear the difference between far and for. Fawn, for and fop all have the same vowel sound; but what is called the vanish into an oo sound makes fawn seem deeper and longer in effect. The initial sound of the vowel is exactly the same. Dictionaries do not make this difference clear; and the result is a general mixing of the people between the ah and the short o sounds. Vanishes in the American language are always misleading. Long oh vanishes in oo. Long a, as in fay, vanishes in ee. Long i does the same, as in my. Ore vanishes in uh. And so on. The brogue of Ireland can be quickly analyzed as a series of vanishes. So are many dialects.

These vanishes are wonderful agencies of variation.

In speech, whether conversation or address, the most careful enunciation is necessary in order to make the ideas strike home readily; for the man or woman who has the controlling power and lacks the agency of clear speaking, will be like the carpenter whose skill is great but whose tools are very deficient. In conversation many of the valuable syllables are lost by bad enunciation. The person who has an accurate coinage of words will start with a great advantage;

and the person who combines with this accuracy the beautiful tones of the Other Mind, will add a double advantage.

In other words, you cannot secure the confidence and acquiescence of other persons if your pronunciation is bad, your enunciation sloppy, or your voice harsh and rasping, even in its mild tones. This is sense on its face and needs no advocacy.

TENTH REQUIREMENT:—Enter upon a series of private conversations with imaginary persons in which you use arguments, persuasion, and suggestion, all in this controlling voice. All successful extempore speakers have built up their powers by these imaginary talks. All the great orators of the world have done their practicing in private to imaginary audiences; while the lesser orators have done their practicing before actual audiences and have bored them accordingly. This is a mistake, for development is very slow that way. You can get more than a thousand opportunities in private with imaginary listeners, for every one you secure in public. There is no branch of development so rapid and effective as this. It has only to be tried to be proved.

Every requirement must be taken in its turn, and completely mastered before the next is undertaken. This will require time, but life is time, and it matters not how long one works if progress is coming every day. That is the test.

ELEVENTH REQUIREMENT:—Make use of the comparative voices in conversation. This may be begun in imaginary conversation, as under the tenth requirement; then it can be transferred to actual persons with whom you speak. In conversation there are two voices to be used:

1. The colloquial voice.
2. The controlling voice.

The colloquial is that voice which you use naturally, and by which you are recognized. It is made up of mixed timbres, having some defects, and some peculiarities. Even the telephone carries these qualities to your acquaintances, and your particular voice may be recognized out of a large number. This is one of the mysteries of that instrument that has never yet been satisfactorily explained.

You should employ the colloquial voice at all times when not seeking control of the thoughts of any other person.

When you wish to hold an easy control where there is rapport between you and another, you may use a part mixture of the controlling voice.

In passing from that period when you have successfully injected the strong idea, you must do so by gradations, not jump abruptly to the controlling voice, as it will not seem natural.

This change implies, as in the case, that there are many degrees of mixture in the voice; one being close to the colloquial; the next having slightly more of the controlling timbre; the next having more still; and so on until the entire voice is of the latter alone. In conversation, as in public speaking, this transfer is easy and does not attract attention. You should know when you are speaking in one or in the other. You should have an automatic consciousness of the fact, and suit each to the conditions prevailing at all times. It would not do to go about with the controlling voice, when other circumstances did not concur with its use.

After you have mastered all of the requirements, each in turn and in the regular order, then you are to make the following experiments:

1. Merely for the purpose of noting the effect of this voice on any of your ordinary acquaintances, use it in some easy transition from the colloquial timbre, if the matter under discussion is worthy of the attention. You may try it on one person if you wish; but there must always be a natural use of it. Do not trifle with it. Let the theme be of some importance, and the time and place suited to such uses; then gradually shift into the degrees of the controlling voice. You will become aware of a strange influence pervading the atmosphere, and this will be felt both by yourself and the person to whom you are talking. It is not imagination, nor is it due to suggestion, expectation or mere belief. It is an absolute fact that cannot be avoided.

2. Take any animal you have at hand; a dog, cat, horse or other pet. It is not necessary that the animal knows you or your voice. Step at once into the use of this psychic timbre, which is known as the controlling voice. The animal will instantly be all attention. Obedience may be secured very easily in this way. We recall a horse that was always nervous when excited by any object it was passing; but that could be brought into speedy subjection by being talked to in this psychic voice. We have seen cats and dogs look up in the utmost amazement at the person who employed that timbre. These facts show that the psychic voice is not limited to psychic conditions, but that it controls all life that can be reached by the tones of speech.

3. If you are at a gathering of people whom you wish to impress

with any idea of importance, shift to this tone. If your voice is not known it will not be necessary to begin with the colloquial timbre, if the theme is of sufficient weight to require or admit a serious handling.

4. In business matters, try this voice, and note the difference it will make in your dealings, and the respect that will be paid you.

5. A school teacher who had absolutely no control over her pupils, made use of this voice after passing through all the requirements. She had been under training in voice culture and easily acquired the psychic voice. One morning on entering the school, she seemed very serious, as she had seemed before, but to no effect. This morning she addressed the school in the psychic voice, and as long as she spoke or taught, there was an air of extreme seriousness and a feeling that some important thing had happened or was about to happen. From that time on, she was always able to control the pupils. There was an awe about the room that could not be understood. We know of a large number of teachers who are studying this method; and all are making progress in obtaining mastery over the scholars to a degree never before deemed possible. One principal, a man who has never been successful in his hold over the pupils, says in a letter:

"I find that I have both the respect and the attention of my school now."

6. If you are a clergyman, note the following experiment that was recently made in this art: A preacher who was dull, although learned, suddenly shifted into the psychic voice, after he had developed it by study and practice. It was one Sunday morning when he felt that his preaching was over the heads of his listeners. Many seemed to have a cold, for they coughed all through his address. At length, desiring to know by actual experiment of the real value of the psychic voice, he shifted to it, as he changed his line of thoughts. Instantly every person in the church who had been coughing, stopped short. It had the effect of choking them off, as he has since remarked. There was not one cough after that during the service. But the attention was as suddenly changed from the wandering of the minds of those present, to the closest listening as though not one word must be missed. All this was done in a second or two. It was so sudden that the minister could hardly believe it himself. Let any minister who wishes to make a trial of his power, acquire the process by faithful practice in all the work assigned in this cycle, and first be sure of having developed the psychic voice

before making the experiment. Then let him, during some sermon, when the subject or theme is changed, pass into the use of the controlling or psychic voice, and note the sudden effect on all those present. We have seen this done hundreds of times, and know that it is a decided control, not one that is imaginary.

7. We tried the following test fifty times over as many different classes, during a number of years: Some theme that was exceedingly dry and uninteresting was suddenly entered upon, but with the psychic force. A stenographer took down every word. It was purposely planned that the material was to be too technical and dull to be of any practical value; but the classes would be all attention. Not a word would be missed. Nothing could have enticed them away from the lecture hall. Yet, had the same discussion been carried on in the colloquial, or common voice, every pupil would have been bored, and yawns would have prevailed from all parts of the room. One of the pupils said, in explanation of the affair, "It seemed then as if the air was heavy with importance, and something awful was portending." All this in the use of dry words on dull material for a lecture.

8. At a director's meeting of a great corporation a pupil of this series of studies who had mastered the psychic voice, which is another name for the controlling voice, finding the discussion very dull and nothing of importance on hand, made what he termed a chance experiment. He began to talk of a trivial matter in the psychic voice, and he talked and talked for an hour in a quiet manner. No one seemed to want him to stop; no one interrupted him; and on he went. Notes had been made by a stenographer. After a while a member entered who had been absent up to that point, and asked what was going on. The notes were read to him. "Time wasted, gentlemen," was the reply. Then all the others said the same thing. The man who had been doing the talking was asked what he was driving at. One director said, "You were so profound that we thought you were saying something worth listening to."

This experiment, which was a wanton use of the power, serves to illustrate the all-reaching effects of the psychic voice. If it can hold the attention of men whose every minute is of value in the business world, and can do this for no real purpose, what must be its influence when wielded for some definite end with a fixed determination to make it succeed is paramount in the mind?

There is nothing that gives results so quickly as this voice. But it must be acquired, step by step, by following the requirements of this cycle. When secured it may be known by its peculiar depth, and cavernous character, smoothness, and solemn ringing tones. It moves as no other agency in life can move. It is within the reach of all persons.

Having made the foregoing experiments, the next step is as follows:

Twelfth Requirement:—This calls for the monotone, which is the key to the hypnotic voice. We are not advocating the monotone; but, as it is a part of the complete system of training of this cycle, and as we wish to leave nothing omitted in this great system, we are including that phase herein.

The monotone may be discovered by going to the piano and singing a line all on one note; and keep on singing it until you are tired out or have gone to sleep. This is the monotone of pitch. Then transfer the voice from singing to speaking; then into the psychic timbre, all on one note of the musical scale. Those of the lower register are the most effective in hypnotism.

There is also the monotone of force, which means that the same degree of strength is employed right along in the voice. This should be a quiet degree. Thus we have the following combination:

1. A quiet degree of force, evenly maintained.
2. One note of the lower register evenly maintained.
3. The psychic timbre, which is the same as the controlling voice.

These three will sometimes induce sleep of the hypnotic character without manipulation; and the person using the combination need not be seen. The voice is enough. But the effect is not speedy in some cases. Many operators hypnotize by the tones of the voice, and never take the trouble to look at their patients in the first stages. Very susceptible persons are so influenced.

The effect of mixing the monotone with the psychic voice is to make the subject drowsy, although very attentive and interested. It is the opposite of the defiant inattention in which the listener yawns, squirms, looks at the clock or watch, and wishes he was somewhere else. In such case there may be drowsiness, but it comes from physical sources, and not because of being drawn under the hypnotic influence of the speaker.

If the desire is to win the will and approval of the listener, there is no use in producing hypnotic drowsiness. Merely employ the

psychic voice is well-maintained modulation, which is a relief from all monotones:

1. The pitch is constantly changed.
2. The degrees of force are constantly varied.
3. The psychic timbre, having once secured control, is relaxed slightly to vary the steadiness of its power.

THIRTEENTH REQUIREMENT:—In proportion as the tendencies to hypnotic sleep are avoided, the monotones will be omitted or reduced, and a new element will come into the timbre. This is the realization of the importance of the control, and a self-assurance that you have the ability to hold mastery over another human being. This is not magnetism, but close to it. The next step would be the introduction of the first steps in magnetism into the psychic voice, and the whole effect is wonderfully altered. Hypnotism makes use of subterfuge to get control, and the psychic voice is then called in, during the presence of which there need be no deceit or subterfuge. The more you get into the psychic realm, the less need you will have of the strategy that is a part of hypnotism, unless there is an ever-present willingness on the part of the subject to be controlled. But we are dealing now with those who are not to be consulted; with those who are to be mastered without their own knowledge, and who would resist if they knew it.

FOURTEENTH REQUIREMENT:—This is the last. It brings into the mind the greatest thought that you are able to suggest. As the whole process is big with results the theme should rise to the level of the highest power. The thought that is big is not necessarily filled with a great achievement, but it must grow in size until it fills your mind. It must seem to absorb all your being. The psychic voice is so big that it has an all-embracing cavernous nature, as it is heard. Let the idea that you suggest likewise fill your mind. It may be the removal of some bad habit, or the encouragement that will uplift one who is depressed. A man who was bent on taking his own life, owing to his financial condition, was talked to for a few minutes and became resolute to live and to work with a will to retrieve his lost fortune. He said, at the end of the very few words, "Something in your voice seems to come from another world." He is living to-day and is in good mental powers, with a rapidly improving material condition. He was saved by this psychic timbre, the voice from the Other Mind.

It is a serious work that confronts humanity to-day.

If the world is on the threshold of the psychic age, let all men and women be awake to the fact, or be awakened, and join in the better influences that will sweep over all the globe.

In many of the large cities there are associations devoted to the work of saving lives from self-destruction. Here is the agency that will drive the distracted minds of mortals into the higher channels of purpose; and away from the dregs of the animal nature.

In the cure of disease by psycho-therapeutics, this voice from the Other Mind is far more effective than any other agency.

Of course when magnetism, which is the opposite of hypnotism, comes into the psychic voice, a very different story is told. The power then becomes magnificent and wholly irresistible. But this work is along psychic lines alone, and it is neither fair nor possible to bring in magnetism; for that power is as broad as life itself and requires several great systems to make it clear. Being the real power behind intelligence, it is necessarily an all-embracing agency of the forces underlying existence.

SUMMARY OF THE REQUIREMENTS

1. The round voice.
2. Cumulative prolongation of key words.
3. Removal of aspiration.
4. Making the voice-cavern.
5. Relaxation of the voice-cavern.
6. The tone of far distant thunder.
7. The three registers.
8. The degrees of force.
9. The natural vocabulary.
10. Practice with imaginary listeners.
11. The comparative use of the two timbres.
12. The three monotones.
13. Development of self-assurance.
14. The all-filling thought.

Here is an education complete in itself; wholly and absolutely entire from beginning to end. It is an education that is worth obtaining, and the only cost is effort. The results are equal to an investment paying ten thousand per cent. dividends.

There are many uses to which it may be put.

The possession of the psychic voice is a gift in itself, that is ever ready to serve the owner. Its only opportunity to display a fault

is in the unskilful handling of it. To jump from the colloquial timbre into the psychic would be useless, as it brings no advantage; and the attempt to employ it in this way would seem clumsy. Like the diamond, it does its best service when not made too conspicuous on trivial occasions.

All forms of suggestion may be made with it.

The child about to fall asleep at night is easily swayed by such tones, and they should always carry weight to pleasing themes. There is no point in depressing the mind of the child with undue importance; certainly not with gloom. Young people have been held to a higher course of development in their characters by this voice. In the household it has its time and place, and there is no parent who need ever lack the respect of his family when thus endowed.

In sleeping suggestion, when any person, young or adult, is in slumber, the psychic voice carried in fine tones, has more power than the colloquial tones. In fact, the tests show that the increase of effectiveness is very great. This shows that the voice has the way of reaching the Other Mind of the person asleep. At the present time many important experiments are being carried on to give further proof of the greater usefulness of the controlling voice; and there is already much reason to draw the conclusion that the results will be more than surprising.

Thus it is shown that the voice from the Other Mind is an agency by which, in another person, it reaches the Other Mind. Some investigators have made the attempt to set up the principle that the Other Mind is a general fund, and not identical with an individual. This is one of the most serious problems facing students of psychic forces to-day; for, if there is a general, all-knowing fund of mind, out of which one person draws by chance some fact, and another draws another fact, then there is an end to the individual at death.

The physical mind is born in the flesh and with the flesh; and it fails when the flesh fails, and dies when that perishes. If you sleep in the physical body, your physical mind sleeps too. If you faint, that does likewise; if you are forced to sleep by a drug, the conscious mind goes off to sleep with it. If the dentist gives you gas to enable you to feel no pain while he extracts the tooth, that, as well as your mind, will be insensible to the suffering; and not till one wakes up will the other be alive to the pain. Of course they are one and the same.

They die together.

What would be the advantage of all the struggles of this life if death, in taking away the body and the conscious mind, were to send back the Other Mind to the general fund from which it is drawn; or if, as some would have us believe, the Other Mind is only a sieve through which we see and know things that come by accident into the chamber of intelligence and there are caught by the echo they leave behind?

This study, as you perceive, deepens as it progresses, and the profoundest theme of all is now awaiting our attention in the next cycle.

TWENTY-FIFTH CYCLE

WONDERS OF THE OTHER MIND

ORLDS that are seen afar,
Stars with their waning light,
No more mysterious are
Than the deep-chambered thought
That rules our better self
Through all vicissitudes.

LL THINGS come to an end, and this study is now near its last stage. All things physical come to an end; and yet by end is meant mere change. Still this does not satisfy. No person takes pride in believing or knowing that his body, borrowed from earth, is to pay the debt, and be distributed among countless others. There is no consolation in the knowledge that the atoms that make life in the body are appropriated from a large number of ancestors. In the mixing that is inevitable, it must be true that you have some of the atoms that were in the body of Moses, of Alexander the Great, of Cæsar, of Shakespeare, and a long line of noble ancestry.

They have lived and died, have hoped and failed, have drawn from earth and have paid back the physical debt they owed; but what possessed they that was not taken from the earth? Whence came the mind, and whence the psychic nature?

The physical mind is taken from the soil. But this has been denied because it does not seem physical. Some say it is only mental. The process of thought may be drawn from an origin higher than the physical earth. Yet if you take up a handful of dirt and look at it under the microscope you will note the presence of tiny cells. Each cell has a nucleus or nerve-future in embryo; and each nucleus has a nucleolus or intelligent-center. If these are physical, then human intelligence is physical. If the cell that is the basis of everything in the plant is physical, then man is physical as far as his conscious mind is concerned. If the ordinary mind

of man is something beyond the physical, then the intelligence in the plant-cell that bids it construct the oak, or the rose, or the apple, is something beyond the physical; and this cannot be accepted as true. All the material of the earth that enters into life is first made to pass into cells, and these are all forced into plant construction before they can enter into the body of animal or man. It is the cell with its nerve-center and its mind-center in embryo that makes all things that live in this world.

The conscious mind, therefore, must be regarded as physical.

It is born and it dies.

But the Other Mind is not physical.

It is not born and it does not die.

The discussion of this subject belongs to a study immensely more weighty than the present, known as psychic telepathy. The propositions of the First Cycle have presented the various divisions of psychic investigations. The whole of this book is devoted to the side known as physical telepathy.

While the Other Mind is in the realm of psychic forces, it is the agency both of physical and psychic telepathy; and it is the first of these two divisions that is involved throughout this entire work. In the study, deep as it is, there are presented certain inquiries that will not down. One is the nature of the Other Mind. Is it part of a general fund, or is it an individual life belonging to the existence in which it appears to be at work? Almost the first claim made for it when a man of great ability has been led to recognize its operations, is that it is a general mind; and the one reason given is that it possesses the characteristics of such a mind, being all-powerful, all-seeing, all-knowing, and always awake. It knows not the need of sleep. The question is asked, Why should any human being possess a mind that has all those attributes? Or, if possessing it, why should it be so difficult to secure its knowledge and its aid? If it is his, why does he not have it?

The first reply to be made is that the human mind has no need of all knowledge. If it did, there would be a desire to pass into the world beyond the grave; for all knowledge includes all that exists everywhere, not only in earth, but above it and beyond it.

Then it may be said that, if the working mind, which is provided for the needs of the body, were to be burdened with the vastness of the knowledge of past, present and hereafter, it could not do the work of this physical life.

But if man is immortal he must have immortality in his being. It cannot be thrust upon him after he has lived and died. As it is not a part of this life, and as it must dwell in him, there is the conflict which is exactly the condition of the Other Mind. It is known to be in life, and yet is not in the way of physical existence. Its functions are so difficult to measure or recognize that they suit such a condition as that of an immortal man held in the prison of the flesh.

This coincides with the statement that the Other Mind is individual and not general. It might be true that there is a great fund of intelligence, which has been termed by ancient philosophers as well as modern thinkers, as the universal mind; and, if there is such, then it might be true that the breaking through into the conscious mind of facts that could not be known in the ordinary ways, would be explained. But there are marvels of the Other Mind that furnish a complete denial to this suggestion. Let us see what they are:

1. The Other Mind belongs to the individual as a separate form of life. It is not general. This is seen in many ways. There is not the slightest doubt that the Sixth Degree of hypnotism opens up the psychic life; and, as a leading investigator has said, "taps the subliminal consciousness." Many experiments have been made in this realm. The societies of psychical research in Europe and America have carried on a number of these tests; and they are of the fixed opinion that this proposition is true. But the most thorough and most convincing of the experiments have never yet been published. We lay aside the beautiful theories of many cults, and cling to the dry results of straight scientific research as more reliable. The greatest facts have not yet reached the books. But they are so important that they will get there sooner or later, as the world has a right to know what they are and to what results they point.

2. Nothing can be more wonderful than the readiness with which the Other Mind is approached through the process of sound sleep. It is true that a person just falling asleep is influenced either by himself or by the suggestions made by another person. This appeal is made to the conscious mind, but the Other Mind is on the threshold and takes up the idea and adopts it. This line of tests has been made with people who are not hypnotized, and who have never been subjected to that influence. Either there is a lack of inclination to be thus controlled, or there is no person at hand who knows how

to operate. The same subjects who fail to respond to suggestions made in full wakefulness, are held by them when sleep is coming on. It is at that time that the conscious mind is departing. Here is evidence of the waiting of the Other Mind at the threshold. It proves that the conscious mind must depart before the psychic mind can enter. The following are departures of the conscious mind:

When natural sleep comes on.

When hypnotic sleep comes on.

When death comes on.

In all three of these departures the conscious mind steps out, and the Other Mind enters. What can be more helpless than the strong man in ordinary sleep? What can be more helpless than the body in hypnotic sleep? What can be more helpless than physical life in death?

3. It makes no difference how deep the natural slumber may be. There are cases where the mind has been held so tightly bound that it required violent shaking to arouse the sleeper. Yet in such cases suggestions made by an operator were carried out to the letter and in the most remarkable manner. This power was markedly increased when aided by the psychic voice and magnetism.

4. In one case a woman who had never been hypnotized and who had always resisted the influence, had been kept awake for four nights in succession and was so oppressed with sleep that she could not be awakened. Yet direct communication was had with her Other Mind during this heavy sleep, and the suggestions were carried out the next day as ordered. There is abundant proof that the Other Mind is awake when the ordinary mind sleeps. As sleep is the type of death, it would seem a fair conclusion that the Other Mind is fully awake at that event and remains so afterwards.

5. When suggestions are made to the Other Mind they are accepted as though delivered to the same personality as that which possesses the conscious mind. The shifting of the two functions is always the shuttle between two contestants of the same individuality. Identity remains unaltered, but the change is one of degree. There are countless proofs of this fact in this line of investigation; and, in the deeper study of psychic telepathy, the truth stands out with amazing clearness; leaving no doubt that the Other Mind is a separate life. It is separated from any supposed general fund; and it is separated from the physical body. It cannot be carried down into the grave. It never came out of it, and is not a debt due to nature.

It is so much a part of the identity of the individual that it cannot be a portion of any universal mind; and it is so far independent of the physical body that the death of the latter cannot drag it down to the grave.

6. Having disposed of these problems, let us look at more of the wonders of this psychic force. Its chief peculiarity is its waiting aside for the departure of the conscious mind before it will manifest itself; then, having entered, it cannot be caught and recognized because the only agency of recognition is the conscious mind. When the latter sleeps in natural slumber, or in faint, or in hypnosis, or otherwise, then the Other Mind comes forward; and receives commands or suggestions which it executes over the physical body at some time afterwards, showing that it has been reached and its power has been enlisted. This one statement is the key to the whole mystery. There is some reason why the psychic function will not remain in the same arena with the physical intelligence.

7. The only way of securing in this world any knowledge of the Other Mind is by the echo or leavings that follow its coming and going; unless the reverie is able to furnish a means. To be visited in sleep or in unconsciousness by this remarkable force, is not satisfactory, although much good can be thus brought to the body. What is wanted is the ability to be awake and have recognition of its presence and its power. For some reason this is partly granted by nature; for there are flashes from the Other Mind constantly occurring in full wakefulness. Here is another opening. These flashes may be encouraged by noting down their messages in writing; putting them in concrete form in the very instant they occur. When this has been done, the written forms are used to stimulate the return of the same power. Several works in our past series have stated this process and the wonderful results from so doing. The advice is given as follows: Always have paper and pencil at hand, day and night. When some flash from the Other Mind occurs, write it down as exactly as possible. Never destroy any of them. They are sure to set up in time the habit of receiving these flashes, and of increasing them. It comes down to the question then of forming this habit. That is the whole story, and it is worth the while it takes. The trouble will be found in the start of recognizing what of the thoughts that come into the conscious mind are flashes from the Other Mind. Many come and are not thought of, and are lost. But the rule is a simple one: Every idea that seems to have im-

portance above the ordinary run of your thoughts, is a flash from the psychic mind. By paying attention to such class of thoughts, you will soon have a very clear knowledge of the kind that so appear.

8. Another wonder is the reverie and what can be developed from it. It seems to be the fact that this is not the full presence of the Other Mind, but that the two minds are each on the portals of entrance into the arena of intelligence. Just think of the latter as an open vault, and that on the right hand is the portal through which the psychic mind comes, and on the left side is another portal through which the conscious mind comes. Think also of the fact that these two functions are compelled to keep a fixed distance apart. When one mind is in the center of the arena of intelligence, the other is fully outside and not recognizable. Then the reverse would be true; the outer mind will come into the center of the arena when the mind that has been in is out on its own side. They thus work back and forth, always keeping the fixed distance apart. This is exactly true at all times. In natural sleep the working mind goes out at its portal, and the Other Mind enters and holds sway. In hypnotism, the same fact is true. In the flashes of full wakefulness, the conscious mind probably leaps for a second to its portal and departs, giving the Other Mind the opportunity to leap in, and the conscious mind, then returning quickly, catches the echo of the message brought. This is exactly true also. But in the reverie the two minds are just as the portals, possibly just without, keeping the same distance apart as in the other operations, but now at hailing distance of each other.

Why this is true is due to the fact that in reverie the arena is almost empty.

The conscious mind is away and yet close by.

The Other Mind is also away and yet is close by.

It is a wonderful series of facts, and all are capable of being thoroughly verified. The illustration that we have taken is not new; we were shown a drawing of the idea many years ago made by an expert of the highest skill. We advise every student to make a careful drawing and submit a copy to us for inspection, showing the vault or arena of intelligence, the right and left portals, and an imaginary line to indicate the distance that keeps the two minds apart. Show one out when the other is in; and the other out when the first one is in. Then, while keeping them the same distance apart, as when one is out and the other in, show them both at the

portals. While this is merely a simile in illustration, it serves a powerful purpose in holding communication with the Other Mind.

9. Thinking long and hard of the Other Mind will bring it to its portal. This habit can be formed in reverie. It seems to take some form of delight in being summoned or desired, and the more it is thus encouraged, the oftener it will come, especially in reverie. Many great advances have been made in discovery in this way. As we go to press in the year 1924 we are in receipt of reports of the achievements made in this one practice, and it is open to every person to do the same thing. It means the giving up for a while of the luxurious habit of wasting time reading the gossip in papers and the cheap tales in novels; the dessert of the conscious mind, and the weakener of character. Men and women of progress have been devotees of the reverie. In that state of brown study have all the battles of the world been won; all the advancing steps of civilization been taken. Think it over, and see if it is not worth while to cultivate the charm of the reverie.

10. The one desideratum is to bring the Other Mind into a state of contact with the waking, conscious mind, so that the wonderful scope of its wisdom and knowledge may be secured and made use of in this life. Progress is being made every day now in this direction. It is practical and of course highly useful. Nothing can be so great in all the range of human activities. Let us work for this same end.

11. When the Other Mind is thus brought into contact with the working, wakeful intelligence, the advantages begin to pile mountain high. In a chance way it has always been known that knowledge passes from one mind to another. By developing the habits that invite the continual nearness of the Other Mind to its portal of entrance, it is certain that more of this knowledge will be secured; for experiments in the right direction, as set forth in the various cycles of this book, have always brought a marked increase of such information. The greater fact remains, that much knowledge is always coming into every mind that is not recognized. Nothing is easier than to form the habit of knowing and interpreting these many messages. Let that be tried and the results will be surprising.

12. One of the wonders revealed in this way is the vocabulary of feelings; some of which, belonging solely to the physical nature, are more readily received by telepathy; while others, belonging to the psychic nature, are hardly recognized. In another world we will be brought face to face with a new alphabet, and a new language,

based on psychic feelings. There has been found a way to understand them, but it opens up too great a field for study and would be out of place in this work. The present course is devoted to

The science of all phenomena, and

The practice of all forms of human control over others.

Psychic telepathy, the origin of all knowledge, and magnetism the origin of all power, are systems that are by far too comprehensive to be attached to this study, and would only serve to weigh it down.

13. A marvelous law is at work in the human body that challenges all other processes for its exhibition of power. It would almost seem as if there were present in life a supernatural force. But it is readily analyzed back to the simple functions of the cell. This cell is the basis of plant life, and plant life is the basis of animal life. The cell, as has been shown in the beginning of this cycle, is composed of material and contains a nerve-center in embryo, and in this a brain-center in embryo. That the cell is charged with a wonderful intelligence is seen from the fact that it builds as it is told by nature. It is the same protoplasm, the same material, the same mass of substance, and the same cell; but when nature whispers to it, "Grow in size, divide, and so keep on adding duplicates of yourself; and build the apple tree; nothing else but the apple tree," this wonderful little cell, with its promise of a nerve-center and a brain-center, does as it is bidden; and from the same protoplasm, the same material, the same mass of substance, it proceeds to build the apple tree, trunk, roots, branch, leaf, blossom, fruit and all; while another cell, starting life next to it, and having no different material, but a different command, builds the rose, roots, trunk, branches, leaf, blossom, flower and exquisite fragrance.

Where is the secret?

It is in that nerve-center and in that brain-center that every little cell possesses its promise. In plant life, these centers remain in their embryo forms. But when the structure of plant-cells has passed on to the moving forms of animal life, then the nerve-centers collect in masses, and the brain-centers collect in mind; greater because more.

Nature whispers to the tiny cell, and it obeys.

Wonder of wonders! The psychic nature is given the power to command that collected mass of brain-centers known as mind, and it passes the order on to the nerve-centers, from which emanate all control over the body; and lo, it is obeyed! The process is no more

complicated than the building of the trees, plants, and species of the vegetable and animal kingdoms, each different, and each beginning in the same cell. On the other hand the process of the control of the psychic mind over the human body is mere child's play compared with the building of life from the intelligence of the cell. It is true that the mind in a limited degree does control the body; but it is the psychic mind, and not the working mind. The method is as follows:

The muscles, tissue and organs, as well as all the functions and faculties, are made to obey the nerve-centers. This is so well-known as a fact in life that it is a primary proposition.

It represents the first forms of intelligence and power.

The nerve-centers receive their impulses from an intelligent source, and their power from the storage of animal magnetism. The working mind has all it can do to think, plan, direct the duties of the day, and reason out its best lines of progress after having studied the many things that are called education for a life of usefulness. Its work is therefore not to control the nervous centers. Many investigators of these phenomena assume that the nerve-centers of the brain are the subconscious mind itself; but this is not true; they are merely the agents of that mind, and possibly are the tools of the psychic forces. The brain mass of the cerebrum is not the conscious mind, but its tool. Mind is not matter.

As the latter has not the time or power to act as master of the mysterious control over the body, it cannot be charged with the duty. This fact has been well proved by attempts to cure disease by an appeal to the conscious mind. It has never succeeded and never will. It is only when the Other Mind is called upon that the power is manifested. Then it becomes great or less in proportion as that mind is reached. A slight approach brings slight control; and a strong approach brings strong control.

Every effort made to master the body through the ordinary mind has failed. It is for this reason that hypnotism is being employed in the new school of universal medical practice known as psychotherapeutics. If hypnotism were not necessary, it would not be employed. It serves merely to side-track the working mind and to invite into the arena of intelligence the psychic mind; which, when once in, may be reached.

If this power could be asserted through the conscious mind, then the suggestions of natural sleep would not be necessary. That serves

likewise to side-track that same conscious mind, so as to let in the psychic mind.

But you say that many persons have been controlled and cured of serious maladies in their hours of ordinary wakefulness. This is true, but the result has always come after a great idea has been driven home to the thoughts, injected therein, and made to drive away attention which is the direct and identical process of wakeful hypnotism.

Again you say that auto-suggestion has effected wonderful cures; and again this is true; but auto-suggestion is nothing more or less than wakeful hypnotism, in which the operator is the conscious mind, and the subject is the same mind, leading to the departure of the latter long enough for the psychic mind to enter, receive the command, and obey it. This is all wonderful, but it is true, and every test and experiment proves the fact. The deeper these studies go, and the more far-reaching the investigations become, the firmer is the fact and more fixedly is it established.

In full wakefulness, auto-suggestion succeeds in side-tracking the conscious mind, even if for a few seconds only, and this brings the power of the thought home to the Other Mind. It is wakeful hypnotism. But as natural sleep is coming on at night, if you can send the final thought into the brain at the right moment, you can reach the Other Mind just as it is passing its portal to enter the arena of intelligence. This has been done by many persons, and they continue the habit night after night with constantly growing benefits.

It is all wonderful.

14. The conscious mind slips in very often and brings ruin to the efforts to reach the Other Mind. Here we have the great failures of christian science and mental healing; and here we find the real reason why those systems are dangerous and why opinion often is against them. Because the Other Mind has been reached and marvelous cures produced, it is no true guide to the certainty of a system of healing. This is the turning point, and it may as well be made clear at this time.

When persons who have suffered and been unable to find relief, take to some strikingly unique form of treatment, such as is found in mental healing and christian science, they come with minds agape with expectation. They are told in advance of the miracles that have been effected; and sometimes those who have been cured and

snatched from the grave, give their added testimony to the same facts. No wonder that the mind is filled with a big idea, a new idea, a great expectation that is all-absorbing. This is wakeful hypnotism, just as has been described and taught in the twenty-second, twenty-third and twenty-fourth cycles of the present book. The great idea is injected, the conscious mind is sent away in brief or long trips of seconds or minutes or hours, and the psychic mind is called into the scene and given its work to do.

Since the world began to be peopled, down through all the ages to this very moment, this method of controlling others by the big idea, the big expectation, and the big hope, has been in use and will so remain until the end of time.

But now comes the danger.

All the marvels of cure by mental healing, all the wonders of cure by christian science, are first-comers. They expect more then than at any other time. The conditions are favorable then and are not so potent later on when the newness and the great expectancy have worn off. True it is that some who hold on to this large hope with enough of absorption to drive out the working consciousness, still have benefits; but the cry of the man who had been given a most marvelous release from disease by christian science, will always be true in ninety-five cases out of every hundred: "I was surely benefited in a most gratifying degree. But when the malady recurred I took the treatment as a matter of course, and the result was a failure, a sad and hopeless failure." The big expectation had been reduced.

Look over the cures that are obtained by such methods, and you will find many that are remarkable; but they will all be first-comers. The same people, if they have further need of help, will find failure. Then the danger enters.

Having been made to believe that the system will be always helpful, the patients look upon it as a matter of course instead of a matter of wonder; and they die, or lapse into serious conditions from which recovery becomes more difficult.

There is another way of stating it. The cures by mental science or mental healing or christian science depend on the great idea of expectancy that fills the mind of the patient. As long as this idea is big enough to fill the mind and empty it of its working consciousness, it is possible to bring in the psychic function, which is what performs the cure. But when such a method is taken as a matter

of course by the patient, then it fails. The psychic mind no longer does the work.

This fact has been proved countless times.

The use of prayer is the same process.

It is not faith so much as belief, or expectancy. The latter is the true word. If the coming cure is being *fully* expected, it will come when the malady is within the range of possible cures. The system on which prayer cures were based, has of late been compelled to omit all diseases that cannot be cured by hypnotic suggestion. This is a remarkable coincidence. Once it was claimed that prayer would cure every malady, because some had been healed by it. Now it is freely admitted and confessed that prayer will cure only those maladies that are healed by suggestion to a person in the deep state of hypnotic sleep. Persons who are carried away by a blind enthusiasm should study these great truths.

Prayer made by the side, or for the help of an invalid, has sometimes, but not regularly, brought recovery. This is nothing but the system that is taught in the Fourth Cycle of this book. Such prayers are much more effective when addressed directly to the invalid, as a method of suggestion in natural sleep, or to a mind that does not retain the power of conscious thought.

The efficacy of prayer in religious devotion and in the private home life of those who employ it in full sincerity, cannot be denied. But prayer as a business, as a stock in trade, as a means of making money, as a barter and exchange, is disastrous to the true religious life of the individual who indulges in it; and, in fact, is merely a form of hypnotic suggestion made either during the sleep or unconsciousness of the patient, or in the period of wakefulness; and comes under the various cycles of this book.

The public have not yet learned the truth. When they do, then they will relegate all such vagaries to the refuse heap where lie the ashes of other misconceptions, the accumulations of centuries.

15. Another danger that is growing in this era more than any other in the history of civilization, is the parading of false evidence of the communicating of the spirits of the dead with living persons. Magazines are to-day taking up the work of publishing stories of spirits, and often do so under some other guise. They are merely trying to attract the attention of the reading public, in the hope to increase their circulation. One of our own members, who is connected with a great periodical, sends in this report: "Our editors

have agreed that the people demand something exciting and bordering on the supernatural. They think that ghost stories will create a new interest. But they want to print them as true, and as experiences, all faked, but having on their face every evidence of being facts." Then came the accounts, well disguised and calculated to thoroughly interest the reader and possibly to frighten him. We know where some of these stories were made up out of the pure imagination of a novelist of note, who laughed at the gullible public; and, in a short time, we received from a man of scientific standing the statement in a letter: "It seems that the account is well verified and it strikes me as the truth, although I must confess to being dazed by it."—Thousands of other readers of the faked articles have believed them true.

If the spirits of the dead do talk with those living, why not let the true proofs be set forth? Why add the sensational stories to the already over-burdened mind, and clothe them with the false garb of corroboration?

The spirits of the dead have not been given a fair show, and are at a serious disadvantage.

They are faked by false mediums.

They are faked by false clairvoyants.

They are faked by magicians and prestidigitators.

They are faked by societies of spiritualists for the purpose of astounding the public and bringing in new followers.

They are faked in the daily newspapers which make a business of concocting stories to help sell their sheets; even keeping standing orders in their editorial rooms that, when short of copy on any page, "fill in with some made-up story of ghosts, or presentiments that came true, or dreams of death, etc." These accounts can be long or short as the editor or reporter finds space waiting. And they are faked in the magazines and monthlies until one finds them the most ubiquitous of reading articles. Not one in a thousand has any basis of truth; and the rare one that is founded on some fact is very distantly related to it.

The sensible part of the public owes it as a duty to the others to disabuse their minds of this trickery and to expose it.

The psychic mind is all-seeing, all-knowing. If the spirit of the dead come back, this could be proved as a fact. There are and have been going on for some time, many tests of the power of this agency in this direction; and the deeper that mind goes into the

subject, the more abundant comes the proof that there are no spirits of the dead in the midst of human beings. They do not communicate with the living.

Knowledge is in the form of seeing, hearing, as well as touching and the use of all the senses. These affect the conscious mind. When the psychic mind reveals any of its knowledge, it leaves in the conscious mind the echo of its presence and of its message, and this echo cannot be interpreted except as it is reflected from the nerve-centers of the brain that reflect the natural senses of hearing, seeing, touch and the like.

All that so appears in the nerve-centers of the conscious mind must take the usual forms. As sounds they are heard. As sights they are seen. As touches they are felt. What is seen in the brain is projected outward. The flash of the ghost, the movements and doings of visible spirits, the statements in the form of spoken messages, and the other evidences that have come to humanity, have transpired in a flash, and to one individual alone; except when purely telepathic. On January 17, on page one of the Washington Post (D. C.), appeared an article with the largest heads used by that paper, and described at the start as a "Special Cable to the Washinton Post." The title of the cabled article was "SPIRIT WRITES HIM." It purported to be the experience of editor William T. Stead, whose son, William Stead, died in December, and the father is made to say: "New and wonderful letters are reaching me almost daily from my boy Willie." The large part of a column is devoted to this account. Its thinness is so diluted that the assertions, even if actually made by the editor, need no analysis. But this is an example of the kind of news that is being given front pages in papers at the present day.

Let us assume that the article did in fact come from London by cable and that Editor Stead did actually receive, as he supposed, letters from his son. The article says that the father does the writing. This much is disposed of at the start. The information in the writing may have been the hopes, the wishes, the reveries, or any of the thoughts and beliefs that had been stored up in the mind of the old man; and thus have found escape in the letters which the editor wrote to himself.

But there are two typical cases of greater mystery.

One is that of the man who, on falling into a sound sleep, has written messages from the departed to himself; all without any

intention or knowledge of doing so. Here the spiritists will rise to claim absolute proof of communications from the dead; but the emptying of the conscious mind by sleep allows the Other Mind to employ the body, and to outpour its contents which may have been stored away years before in the form of hopes or wishes or beliefs. This is not as strange as the revelations made in some cases of hypnotic sleep, and to which no such importance is attached.

The other typical case is that of the communication which comes through a genuine medium, of whom there are a few, and a very few indeed on earth to-day; the messages from the supposed spirits of the dead, telling some secrets that have been hidden during the lifetime of the departed, and which could not have been known had they not come actually and truly from the dead. This is what is called stored telepathy; the psychic minds of the living having been charged with the secrets while the departed was yet alive, and those minds, surviving and not knowing what they carried, gave up the contents under the inducement of the conditions surrounding the séance. A splendid case illustrating stored telepathy is given in the Seventeenth Cycle of this book.

All mediums seem to deal with the spirits of the dead. The few that are genuine mediums seem to have no other vocation when in their trances. The reason for this is found in the law that,

What you expect is likely to happen; or you will find what you are looking for.

There never lived a man or woman who had some touch of the psychic forces, but at once ascribed the occurrence to the spirits of the dead; and forthwith and ever after there was the expectation of the statement that the messages were from the dead. As it was not the dead that seemed to speak directly in the beginning of this profession, it must be someone selected by the spirit through whom the dead would do the talking; and so there was the other spirit who managed the transmission of the messages.

All these things are pure activities of the Other Mind.

When you come to proof of the existence of the spirit of a departed person analyze it, if deep and puzzling, under the searchlight of stored telepathy. You will find the answer there.

If the proof is so overwhelming that it cannot admit of doubt, then find out what you know of stored telepathy, and carry on the analysis to the end; and, our word for it, you will find the answer written as plainly as the light of the morning is impressed on the

clear sky in the east. Do not be deceived. Study these great problems for yourself, and let no weak sophistry be thrust upon you by other minds.

The dead leave the earth and go beyond, if they survive. If they fail in this, then they are refunded in the manner so amply described in the first book of the Psychic Society, which enters very extensively and thoroughly into the presentation of proofs.

In bringing to a close this summary of the Other Mind we find two phases confronting us. One is disappointing, and the other is encouraging.

It is disappointing to find the Other Mind an intelligence-sieve through which every kind of knowledge comes, no matter how unimportant and trifling. There is nothing too small or insignificant for it to let through. It seems to be an obedient function, as willing to execute one kind of a command as another.

On the other hand, it is encouraging to know that the Other Mind, when left to its own initiative, will always tend upward in its influence. Unless given orders for some different kind of work, it will take but one direction, and that towards the better and nobler impulses that spring out of a realm that does not exist on earth. These influences are constantly reaching out of the sky, and wherever they have touched life it has blossomed into a beautiful flower. Thus we find a key to the character of the psychic mind.

Be it a sieve or a mirror, an agent or a power, it is the one marvel of existence. And humanity's acquaintance with it is new, is just begun. Enough is known to make it certain that this wonderful mind of the psychic realm touches human life only at its outer edge; while within remains all the wealth of knowledge that centuries have stored away for the historian of eternity.

Come to the portal of that mind. Stand just at the entrance, where the view is barred from the mysteries contained in its limitless vault, but where the veil is lifting from the splendors that are spread out through the avenues of an endless city. Read its wisdom in the bannered sentences that are engrossed on the outer walls:

"All that ever was, exists."

"All that is, exists."

"All that will be, lives in the germs of thought."

TWENTY-SIXTH CYCLE

THE UNSEEN POWERS

OUR HUMAN brains and bodies
Are but instruments
Through which flow
Vast forces, Mysteries
From some hidden source;
Unseen, unending, unknown.

BEFORE entering the final cycle of this study, we will introduce a complete section never before put into an edition of Other Mind. The lessons in this cycle are so closely linked up with the whole trend of this volume that students will be delighted with its insertion here. Unseen Powers That Control Human Life, is the theme of this cycle.

As this brings us to the shores of a newly discovered world, we find it necessary to understand what powers are unseen and what influences are holding sway in the sightless air about us. An unhealthy mind conjures up all sorts of goblins and fearful spirits; and the brain can create almost everything it fears. A wholesome, sane, normal mind, has no fancies that are morbid. To it all things are clean and free from apprehension. It is the purpose of this book to destroy fear and superstition.

Let us start by studying the following group of the unseen powers and influences that surround life or exist about us somewhere; beginning at the Supreme Being, and dropping step by step from Him, as we descend.

1. GOD.
2. HEAVEN.
3. RELIGION.
4. INSPIRATION.
5. GENIUS.
6. UNIVERSAL MAGNETISM.
7. INTUITION.
8. INSTINCT.

9. SUPERSTITION.
10. DEMONS.

GOD

There is a living God whose presence fills the universe. Of this fact there is no doubt. No person can study psychic telepathy or universal magnetism and have any misgivings as to the existence of a living, ever-present Supreme Being. It is not our purpose to enter into the discussion of this assertion. There has not been a nation or people since first the world began, who has not been reaching out after the Divine in response to the psychic longings within the human breast; and that which is longed for or hoped for, exists somewhere.

But this line of argument is speculative, and does not suit the methods of this book. The point we make is that the existence of God is a generally accepted fact. Further than this, it is also a proved fact.

LAW.—*God is a multiple being.*

He is not a giant of undue and inharmonious proportions with the rest of creation; but is omnipresent by reason of the fact that His personality is multiple. It may occupy every one of the countless worlds in space. It may be present in many parts of the same world, and so exist without limitation.

There is no doubt that God is seen and known in all the worlds of the universe except the earth.

The best conception of Him that is obtainable from any source, whether religious or psychic, may be had by a careful analysis of the Bible, as far as it shows His character and purposes. It also discloses in wonderful review the many-sided nature of humanity in the midst of temptations, doubts and struggles that were titanic.

It is not possible to obtain a knowledge of God by the mere use of the reasoning faculties. They are born of physical parentage, and God is wholly apart from that realm, both as to His being and His mode of dealing with humanity. Yet it is true that, as we catch glimpses of the psychic through the material realm, so we see the plan of God at times in the creation about us.

In the study of the idea of sex nature, it is shown that all the universe and all life of every kind is sexed. God is the Father, and is so known. Nature is the Mother, and she has always been referred to by that term. The physical construction of the universe is the product of the union between God and Nature. This Mother of us all is physical life in all its processes.

LAW.—*Nature is a conscious personality knowing humanity in its smallest and its greatest needs.*

LAW.—*The product of Nature is humanity with its physical and psychic possibilities.*

HEAVEN

From the remotest era all peoples have believed in a place of abode after death; and it is not surprising that their belief was colored by their grades of civilization. The higher the scale of intelligence rose, the nobler became their conception of heaven. Nothing reflects better the character of a people than their views of the hereafter. As reason grew apace, some minds thought that the will should be unchained, and its flights given free wing. This plunged us into an era of skepticism, using the term in its sense of relationship to the prevailing religion.

Laying aside all influences that come from such sources, whether for or against a belief in heaven, we come to the direct proofs furnished by psychic telepathy, universal magnetism, and the efforts of the psychic world to break through the ordinary senses.

LAW.—*Nothing is lost, wasted, or in vain.*

The sky is full of worlds. They are called suns because they give out original light, or light of their own. Each sun has planets, as our own sun has; and each planet has satellites, as our earth has. Some scientists regard space as having no limit. Some think that all the sky is inhabited with stars which are parts of a great mass of matter; and that we are insects crawling on grains of sand, of which the earth is a very small individual.

This view is incorrect.

In the use of the microscope we get very close to the atoms which compose the sunlight, showing the limit of creation in that direction. From the atom everything begins.

LAW.—*Ether fills all occupied space in the sky.*

This atmosphere which is now known everywhere as ether, is the sunlight that has gone forth as rays, in lines of atoms. The sky is filled with it, as far as the sky is occupied. There is a limited number of worlds, even though they are seemingly countless and amaze the mathematician by their vastness of size and endless procession. Where the worlds end, there the ether ends. All else is nothing.

LAW.—*Light is an impulse that vibrates the ether throughout all the occupied realms of the sky.*

In the beginning the suns went forth. Then they sent out their flaming light. This light, finding space unoccupied, took possession of it, until all was filled with ether. Since then the impulses of light vibrate the ether that occupies space, taking the place of all is woven into worlds. The process of world-building is part of our higher system of training, known as philosophy.

LAW.—*A psychic impulse travels faster than a wave of light.*

It requires but a few minutes for an impulse of light to journey from the sun to the earth, more than ninety millions of miles.

LAW.—*Light is material.*

In fact the ether is material, and really physical, but we fall partly into line with others who assert that it is supernatural, for we take the word itself as the key to the proper term to be applied.

We call light material, and yet it furnishes the medium whereby all ethereal life travels or exists. There is nothing smaller than an atom of light. A body of air is material, yet sound travels on it by using the mass for the purposes of vibration. Sound is not air, and air need not have any motion whatever, yet sound moves along its mass at a rate of speed that is inconceivable when compared with any form of physical motion.

Light occupies several minutes of time in coming a distance of ninety millions of miles. Air may move at the rate of a hundred miles an hour or even faster than that, although it keeps within a more reasonable rate of speed most of the time. Sound which is the vibration of a body of air, travels so much faster than the gale, or air-body itself, that it cannot be compared to it. Yet sound is not air.

We now see that the occupied space of the sky is filled with worlds sailing in a sea of ether, and that this ether is the medium of communication from world to world, just as the ocean enables man to have converse with the continents and islands of earth, and air gives him the promise of other triumphs.

The law tells us that nothing is lost, nothing is wasted, and nothing is in vain. In fact there is no way of losing anything. The substance of the sun goes forth as atomic matter, but it cannot get lost, not even if it strays billions of miles off. Magnetism holds it in leash. Every atom must be accounted for, and there are more billions of atoms in a drop of water than you could count in ten billion centuries, if you counted a billion every second of the time. Here we have an example of infinitude.

LAW.—*Every world in the sky is the abode of created beings.*

Nothing is lost. Nothing is in vain. Nothing is useless.

Every atom has its use.

As out of the abundance of earth each and every particle is made to serve some useful purpose, so all the worlds in the sky contribute to the service of the Creator and the beings that are subject to His rule. The idea of orbs that are dead and dried up, or that have cooled off and are no longer useful, is erroneous, as it is contradicted by every known principle of creation.

LAW.—*Beautiful worlds are the abodes and visiting places of the psychic body.*

What earth is, will be seen later in this book.

It was once supposed that our planet was the center of the sky, that the sun revolved around it, that the stars were made for no other purpose than to give light on nights when the moon was away, and that heaven was above the earth.

The fact is that we are some distance away from the center of the universe, but not relatively far off. What is called the milky way holds the central orbs. But the best telescope ever made cannot peer within its courts.

As the microscope becomes a confused mass when it reaches its utmost power of magnifying, so the telescope gives nothing but a blur just when we think that we can look in upon Mars, the most favored of all the heavenly bodies for our study. To combat this difficulty the ingenuity of inventive man has conceived the idea of taking photographic views of that planet, and then magnifying those views, again photographing, until at last we can see an object on Mars as big as the head of a pin, and read the facial expression on the nearest inhabitant. But the barrier is purposely placed against such a discovery.

No physical invention will look upon any star or orb and reveal the life that dwells there.

It is a psychic existence.

The study of the planet Mars discloses canals that change their shape and conditions twice a year, as though beings were working on them. A plausible account of the purpose involved in such operations makes it look as if there might be people there who take advantage of the peculiar seasons in order to raise vegetation, which it is claimed appears every summer in the warm portions of the orb. But the best astronomers refuse to advance such theory and merely

say that not enough is known to warrant the suggestion that there is any life on Mars.

Other planets are given special seasons and habits, owing to their varying relationship to the sun. One has eternal summer throughout one great zone, with eternal winter on the extremes. It is as though we lived in Canada in an endless January, and others lived in New York in an endless June, while others lived in Florida in an endless August.

Another planet gives one-half of itself to constant winter and another half to constant summer. So they change to set up variety. No two are alike, and each has some distinct characteristic that marks it as specially arranged for life on its surface.

The one law of variety alone gives certainty that a purpose is involved in the plan of creation. What is true of one orb is true of all the suns and all their planets and attendant globes. Each world is different from all others.

This variation is intended to bring an endless succession of glories to the psychic body when once it is set free from the bondage of earth.

LAW.—*Heaven includes all the universe beyond the earth.*

God is an unseen power. There may have been good men who have looked upon Him or some one of His multiple personality, but they are not living to-day.

Heaven is an unseen power. It is not only the places of abode and visitation, but the peoples that are there. They exert in some way an influence over the better part of human nature on earth.

RELIGION

With the first coming of human families on earth, there arose the question, What becomes of our loved ones when they die? That inquiry of itself is enough to give rise to every religion on the face of the globe. The desire to live, the dread of death, and the hope of continued existence, make it easy for any leader among a people to frame the tenets of a religion and find followers until something better is offered.

Death is both mysterious and alarming.

Sadness, grief, the fear of dark agencies, the high tension of the nervous system among the ignorant classes, all make religion a natural offering from those who are able to take the leadership. Strong men and all women lean to the hope that religion gives. So pleasing is it

in the minds of certain peoples that death is welcomed rather than feared because of the prospect of greater happiness forthwith. Any motive that will urge one to court death on the promise of happiness in another world, is a religious disease; for it invites suicide, and suicide is death to the psychic body, and to hope hereafter.

Instinct is one of the unseen powers.

It cannot tell a lie. When its meaning is fully understood, what it has to say in its way is the truth.

There are grades of instinct running the gamut from the realm of the lower animals to that of the highest genius in man. In all normal hearts there is the instinct for a true religion. It is not only inborn but is a part of the existence of the psychic nature in the human body. Death excites and inspires it among those who survive and is made an agency for just such purposes; in the same way that love inspires and excites the function that reproduces the race.

The one purpose of any religion is to set the soul free from the bondage of earth. The method by which it sets the soul free is in making it worthy to pass on to other worlds in the sky, and thus to enter heaven.

Hope is a form of religious instinct. So is faith. So is the longing for a life hereafter. So are all the teachings and doctrines that actually make man stop before he commits crime and realize that there is a God that sees him and that will leave him to a dreaded fate if he goes wrong.

The function of religion is to destroy the feeling of security in wrong doing. When any man or woman feels safe in such acts as are prohibited in the code of an upright life, then religion is lacking. When the sense of security is present because no one is looking, then there is no religion.

From a scientific standpoint the definition of religion is that it is the highest ethical instinct in the human heart seeking a code that will compel each individual to stop before he commits crime, that will show him the ever-present Eye of the Creator looking down into his heart, that will rescue him from the sway of temptation and give him clear passage to another world if death were to come unannounced.

INSPIRATION

However humble the mind or heart may be, no person is denied the power that comes from inspiration. There are several grades of this

faculty. Like instinct it appears in the lowly and in the highborn, in the lesser scale of life and in the greatest ranks of intelligence. It often takes the place of education, as in the case of Shakespeare. How any lad who had not been taught enough to have given him qualification to enter the first schools of our day could become master of the English language and set the pace for the grandest geniuses to follow through endless generations, is hard to understand.

A person is inspired when he receives help from the psychic world, no matter whether or not he hears any voice, or sees any visions or comes in contact with any other being; it is enough if he is given knowledge or power.

Like instinct, inspiration will not mislead or falsify.

Were it not for the facts that are breathed into the minds of the lower animals, all would perish. Birds know when to go south and when to come north, when to build and where to make their stay. Many of the smaller quadrupeds lay by their stock of food for the winter, and perform deeds that excite the admiration of human beings; acts that are not told them by their parents, for there are countless cases where the young have been orphaned at birth, and yet have taken up instinctively the methods that are necessary to sustain life. A person who has not studied the habits of the animals will be surprised at the many acts of a superior intelligence they perform, outwitting man both in skill and cunning. As they have had no one to teach them, it must follow that they are given knowledge by a psychic power which for convenience is called instinct.

This power does not lie.

It is keener than most persons believe. The more it is studied the greater becomes its wonders, and the more respect one has for it. To the unobservant mind it is almost nothing. We recall the case of a man of great intelligence who asked to be advised how to cultivate a belief in some unseen power, no matter what it was, so that it was genuine; and we asked him to make a persistent and exhaustive study of instinct in all the uses that he could ascertain. In other words, to make a long and thorough investigation into its operations from its humblest acts to its greatest.

At first he hesitated on the ground that the scope was too limited to afford deep study. But he started in, and soon was absorbed in the unfolding fields of labor before him. Acts, deeds, transactions, wonderful habits and traits, all held him spellbound for months. At last he wrote us as follows: "I find that instinct is indeed an

unseen power, and I lift my hat to it with the deepest worship. No law of nature can account for the specific acts of high intelligence that I have met in my researches. At times I have felt sure that I am putting my hand in God's own hand and being led into a belief in His personal presence; but I have decided that He consigns to other powers each department of His government. I would like to publish a book of instinct by which I might tell the world the miracles that it knows nothing about. In closing I wish to say that this power is not a thing to be theorized over. It is a fact all the way along. It is as plain as the sun in the heavens. Its methods are convincing. They prove that we exist in the midst of an unseen government, to deny which is the highest evidence of an unfolded mind. I did deny it once, and I deserve censure for it."

The knowledge that instinct furnishes is most amazing in its volume and power. The things that it tells are draughts from the psychic world.

Rising to higher gifts, a new power dawns on the horizon. It is inspiration. It is all the time knocking at the door of every life where it is likely to receive the slightest welcome.

All the worthy battles of the world have been planned and won by the aid of inspiration.

All the deeds that have set on the tide of progress have had their origin in this unseen power.

Without inspiration everything is ordinary. It follows the humdrum of a daily physical existence. It is work without reward, when it is work without inspiration.

The inventions of the world were born in inspiration. The good deeds, the gifts of art, of sculpture, of painting, of literature, of poetry, of music, of architecture, and of all that draws the heart of man up nearer to heaven, are conceived in this power known as inspiration.

As life in the body is both physical and psychic, it follows that the predominance of one subdues the other, and the subjection of one permits the other to have greater sway. It also follows that, when one is neglected, the other will seek to take its place.

Examples of this tendency are found in the lives of those men who have had frail physical bodies and whose psychic natures have been more active in consequence. Hundreds of cases of the kind may be summoned at once from the pages of history. This shows

a conformance with the general principle stated, and confirms the psychic law.

The power known as inspiration can be cultivated to a very high degree by any person. No matter how long you have denied admission to your mind of this agency from the psychic world, it still stands at the outer door waiting for recognition. Its knocks will be faint or loud in proportion as you have given it entrance in the past. Whether you are in business, or in society, or in a profession, or at work for another person, there is opportunity to find aid from this power.

The psychic world is seeking all the while to break through into your physical life. This is one of its well known and certain channels. It may come in the form of a valuable idea. Seize that at once. Go to some book and write it down. Do not wait one minute. Stop wherever you are, and secure the idea just as you received it. This has been the practice of the greatest men in the world. Whether poet, or prose writer, orator, painter, sculptor, painter, architect, lawyer, doctor, inventor, business man, no matter in what walk of life, when an idea of value comes to you, secure it in black and white. Longfellow, the poet, used to leap from his bed and note down his ideas. The same fact has been related of others so many times as to be a by-word in the class of great men.

A strange arrangement of words, a beautifully framed thought, an epigram, a plan for important achievement, or other visit of this power should be recognized by being placed on paper where it may be reviewed from time to time. The thought of it, the seeing of it, and the repeating of it become stimulants to the very faculty that gave birth to the inspiration. The power comes more readily the next time, if so encouraged. There is but one way to encourage it, and that is by putting the facts on paper at once, and then keeping them in mind from time to time.

This method has been advised in our books for more than a quarter of a century, and a few persons have followed it with stupendous success. The result is that the power of inspiration opens up the pages of the books of knowledge that are closed to all other human beings. All may be admitted to the class of favored people who receive the rewards of such knowledge. You can make the effort in your own life, and you will soon witness the presence of the power.

For fear that some reader may deem the task too difficult, we

wish to repeat the advice to have pencil and paper at hand at all times, and when any idea that seems valuable occurs to the mind, note it at once. *Do not depend on the memory.*

The purpose of this habit is to set in motion the process of this unseen power. It will do it. At first the ideas may not seem strong or useful. No matter. Keep up the practice. Read over from time to time what you have written down. Keep them all in one book, and get them as near like the first impression as possible, using the same words that you first employed in thinking of the idea. These are nearest to the power itself.

In a few months you should have hundreds of ideas that seemed to leap into your life. You will enjoy reviewing them, and will never tire of this practice, when once you have got it well started.

Day by day if you persevere, the power will grow stronger, especially if you have persisted in it for some months. Nothing can be accomplished in a day.

We wish you to see for yourself what can be achieved in your life by developing this psychic power. Just for the sake of making the test and pursuing one line of worthy ambition, follow this to the greatest end possible. We know what will be the outcome if you stick to it with a dogged will. The power will grow and your ideas will become greater and greater until one of them brings you success in a degree beyond your fondest dreams. This fact is so easily proved that you should give it a fair trial. The test is within your grasp. It will cost you nothing.

It may be as an inventor that you will obtain an enormous fortune. It may be in some profession that you will achieve success. It may be in art or literature that fame will be won. It may be in business ventures, and they require the aid of inspiration and inspired ideas to bring gigantic results. No matter how humble you are in life at the present day, you will rise, rise, rise, until you hold the reins instead of being driven.

This fact is as certain as that the morrow's sun will rise.

A writer began nearly forty years ago to pursue the course advised in this chapter, and he was given the suggestion in private by one of the most famous and most successful men that have ever lived in America who took an interest in him then. He has not always obeyed the appeal of the power when it seemed to knock at the door of his life, but to a great extent he followed that advice. The result has been this: There are times when great facts will leap

out of the universe upon his pen, and he will sit amazed by them, unwilling to give them place for fear he is drawing too boldly on the unseen fund. But analysis and study and investigation have always found these truths to be invincible. His works are the product of just such help, and they have become more and more proved as the years have advanced. He knows that the laws and statements made in this book are true. Yet many of them are ahead of the times. Proofs abundant have hemmed them all in on every side until thinkers accept them as established facts.

GENIUS

Lesser in degree, but none the less true are the evidences of power known as genius. Men and women, some uneducated and others favored with book learning, have been found to be geniuses. The inspired writer may reveal the story of heaven told to him by angels, as occurred in the olden times. Or he may arise to heights of achievement in any line of life, seizing the thunderbolt and arresting its course on the mount of glory, to send it forth in the name of progress for the earth.

A genius would not write a great poem, but he might plan and execute some piece of workmanship, or lead the way into new fields of discovery.

The main difference between the unseen power of inspiration and the unseen power of genius is this:

Inspiration secures knowledge, while genius executes the work of humanity in a better way than it has ever been done before.

It may be courted or cultivated by following the suggestions and practice of the preceding chapter.

But such suggestions belong rather to the work to be done than to the ideas or principles that underlie that work. The ability to make a perfect circle in one sweep of the brush shows remarkable genius in an artist, as does the playing of the piano in such a way as to cause the notes to sing. The same kind of power makes the actor a genius, for he does not originate the thoughts he utters. Yet he may achieve greatness by his interpretation.

UNIVERSAL MAGNETISM

Held together by chains of unseen power all the worlds of the sky are drawn into a common family of relationship. Looking at

the sun, the mind that had not studied the subject would say at once that it had no control over the earth; but, when he learned that it was more than ninety millions of miles away, he would feel sure that it could not be subjected to any influence that came from so great a distance.

Again, when he was shown a planet that seemed so small an object as to have no claim whatever on his attention, and was told that it was more than a billion miles away from the sun, he would ridicule the idea of its being held tightly within the control of the great star that centers our system. Swinging out through space, retracing in their years the same pathway all the while, yet flying rapidly away from the power that binds them to their orbit, they find themselves all the time coming back into subjection.

How can this happen?

Gravity is an unseen power. It is not a substance, any more than sound is a substance. By gravity the body of man is chained to the earth much more securely than cords or irons could hold him. He cannot defeat gravity, and he might cut the chains and ropes.

But what is gravity?

It has no existence except in the will of the Creator. It actually takes hold of nothing. The planets that are more than a billion miles away are tied to the sun; yet they are thrown from the sun by the opposite power. What is there in a planet that can exert an influence through a distance of a billion miles, with nothing but ether between? This unseen power must act on the ether and through it, as that medium must carry the message and execute the will of the power ordained.

In ether, which penetrates every solid as easily as it permeates space, there is the element that holds molecules together in such a way that some make iron, some gold, some diamonds, some wood, some water, some air, and others every conceivable shape and substance. In ether is the element that generates electricity. In ether is the element that executes the law of gravity. In ether is the element that executes the law of magnetism. In ether is the element that reaches out through infinite space and holds worlds together. Neptune is as closely bound to the sun as is Venus or Mercury.

This is the power of magnetism.

As far as ether extends through space, so far does it carry the influences known as magnetism and telepathy; and it reaches to all worlds that exist in the sky. No one can deny that there is

such a power as gravity or attraction that is exerted for more than a billion miles in our solar system. This fact is elementary. It shows in the simplest form one of the unseen powers that are at work. Yet gravity is a division of magnetism. The following principles will help to give a clear understanding of this quality of the psychic world:

1. What is known as magnetism is power.
2. Magnetism is the opposite of hypnotism.
3. There are two classes of magnetism: the physical and the psychic.
4. Physical magnetism includes the power of action, thought and feeling.
5. Psychic magnetism is the power that rules all subconscious existence.
6. It is by magnetism that growth of every kind takes place.
7. It is by magnetism that gravity, cohesion, adhesion, and other forces operate.
8. It is by magnetism that the earth is held in the solar system, and yet is kept from rushing to the sun.
9. It is by magnetism that distant influences extend throughout all the realms of the sky.
10. Universal magnetism throws its lines to every world in space, unites the most distant orbs with all others, connects every form of power with every other, reaches the smallest forms of life in our planet and opens to them the powers of communication with the whole universe.

These conditions have always existed. The ability to know them, to recognize them, to take up the thread of connection with them, and to use them, is open to every human being.

Personal magnetism is one of the divisions of physical power. It deals with the influences that are exerted by animal electricity and its charms over others who come directly under such processes. It is the first great training school of self-control, without which no person can hope to control others.

No power can be exerted without some medium through which to act. In universal magnetism the medium is ether, which has already been described. Of its existence there is ample proof, and it is accepted as the one great sea in space through which all influences travel. All writers on psychic subjects to-day, whose works are given standing as reliable, refer to the spiritual body as the psychic body

or the ethereal body. It is not made of ether, but employs that agency as the medium through which it passes on to other worlds.

It is thus seen that some kind of substance is everywhere present. Water is more unstable than land, as land is more stable than sand, and sand than mud, or mud than water, or water than air, or air than gases, and so ether is lighter than gases. Under this theory, the whole universe is physical; but science still regards the ethereal as psychic, and the distinction should be maintained for convenience, if for no other reason.

Personal magnetism is the power of control between minds and bodies in their physical relations.

Universal magnetism is the power of control between psychic minds in psychic life, in their psychic relations.

Thus it will be seen that:—

Telepathy is knowledge,

Magnetism is power.

In the functions of the physical mind and the physical body, telepathy has always been more or less active; but it has been found that personal magnetism, under the highest cultivation, will increase the activity of the telepathic functions to a degree that borders on the wonderful. The results are so remarkable and startling that they amaze the student at every step of progress in these twin studies.

Every intelligent person knows that there is a physical mind and a physical body; a psychic mind and a psychic life. These primary facts being true, it must needs follow that, inasmuch as magnetism is power and telepathy knowledge, there should be both power and knowledge within reach of the student of psychic phenomena, as well as on the physical side. Psychic telepathy is not only a new science, but is the direct result of the study of universal magnetism, and has been made possible only by that system. In fact it was discovered through that channel only; and this accounts for the absence hitherto of any work on psychic telepathy.

Magnetism develops telepathy.

Universal magnetism, being psychic power, develops psychic telepathy.

INTUITION

Little by little the powers come down the scale into the busy scenes of physical life. Their duties seem now to be confined to the pur-

pose of helping struggling humanity. What is called an education is supposed to be book learning. The use of words, the correct way of spelling them, the ability to do mathematical work enough to secure an understanding of the values of things, and a few other branches, more or less useful, make up necessary book learning.

But wisdom does not come in that way. Nor is any part of the book learning of earth useful in the life beyond. In other words, the psychic world has no occasion to employ grammar, spelling, reading, arithmetic, or languages. The best examples of college training have gone down to the grave carrying in the dead brain all the acquisitions of the university, every part of which dissolves and molders back to the soil.

There is but one genuine education, and that tells us what man is, whence he came, where he goes, and what duties and lines of usefulness in this life are best adapted to his happiness and success both here and hereafter.

He should know what his needs here are, what he can best do and do at his best, what he can accomplish here to make him a credit to this world; for as he fits himself to live here most nobly, he at the same time secures citizenship in the universe.

To lead such a life as that, he must make his earthly existence a success. He must meet the counter-efforts of the thousands whose interests are ever encroaching on his field of labor, and on the results of his struggles. He ought to know the motives, the purposes and the plans of all men and women who can do him a wrong or wrest from him the fruits of his work.

There comes into his life a power called intuition, which performs the service of taking him as far as the outskirts of the motives of others. He can cultivate this faculty by listening to it, or he may allow it to hover all the while about him without recognition. It never speaks so plainly that its voice is absolutely certain. If it did, no man would be called upon to exercise his judgment and to weigh both sides of the important questions of life.

But it comes to all men and women.

It is increased when it is given attention and acted on. It is decreased when passion or prejudice holds sway. In successful lives it becomes a second nature. Human nature is read like an open book, and the plans of others are all discounted long before they are acted upon. It is said that women have intuition in greater degree than men because they are not capable of reasoning. The

average woman runs to the following chain of argument: "It must be so, for there cannot be so much smoke without some fire;" referring to the usual subject of conversation, the misdeeds of others. Another feminine argument is this: A Bishop acknowledged paying money to keep from the newspapers a bit of scandal that reflected on his chastity. A woman claimed to have knowledge of his misconduct, and he paid her money to keep the affair from the press. When this fact was known, every feminine mind said: "If he was innocent he never would have paid that money. Do you think that *I* would ever pay hush money unless I was guilty. No, a thousand times no!" To test this principle a society with the consent of the police in a large city selected at random twenty families who were approached with absurd charges. All were wealthy. All were given the opportunity to buy silence on payment of a certain sum of money, and to the surprise of the society, every family decided to pay the money. Yet not one was guilty. On hearing of this, the feminine mind will reason as follows: They must have all been guilty of something, or they would not have paid hush money so readily." And to such minds as have weak reasoning powers, conclusions are jumped at with bounds.

Intuition therefore is a keener faculty with women than with ordinary men. But it is a more dangerous weapon; for men who have acquired experience in dealing with human nature are far more able to estimate the reliability of intuition and possibly to avert error. A woman of large experience in the world, coupling intuition with that acquisition, is a formidable individual. Some wives are better managers than their husbands and bring financial success into the family because of their combination of experience and intuition.

We have just met a case where a man of active habits and great willingness to work, was made a widower when he was forty years of age. He had lost his farm by bad management. In a year he re-married. The farm was re-bought without any money, as neither had any; the same routine was re-established; dairy; crops; trading; and the humdrum details of the life in the country. But the new wife managed the husband. She stopped buying fertilizers. Crimson clover and lime were substituted, and the compost from the barnyard was mixed with old sod and made into a rich natural loam by the aid of deep plowing. She compelled her husband to cultivate the soil more deeply and oftener, on the principle that such

manipulation took the place of expensive fertilizers which plaster mortgages all over farms. In three years their farm produced twice the crops per acre of any land in the county.

Her intuition told her when to sell and not to sell the products. Her neighbors got eighteen cents a pound for butter; she put it in molds nicely stamped, and got ten cents more a pound for it. They sold milk for one and a half cents a quart. She got five cents a quart. Nothing was wasted. It required no more work to do things right than in the old ways. Eggs were sold for thirty-six cents a dozen on an average the year round; while her neighbors received less than twenty-four cents on an average. Hay was marketed at opportune times, and so were all the crops.

In the fourth year, after the interest and taxes had been kept paid promptly, they began to reduce the mortgage which had been assumed owing to the fact that the holder of the security was a deacon in the church to which the man belonged, and he desired to help him all he could. In three more years the whole debt had been paid, and they are now saving money, with every prospect of being well-to-do some day. It is all the result of the intuitive powers of the wife. She is known as smart. Many business men and agents have tried to pull the wool over her eyes, but she knows them better than they know her.

Many times we have been asked the question, What is the difference between inspiration and intuition? The answer may be given as follows: Inspiration is the power of revealing to great men and women and to geniuses, the knowledge of higher realms by which they are led to fame and lofty success. Intuition is the practical power that gives help to those who are engaged in the commonplace duties of life.

But it has a broader scope under elevating conditions. It has been the good right hand of many a person in danger. In detective life it is the sole source of success at crucial moments. We have volumes of letters and reports on this subject, and have learned from the lips of the world's best detectives of their constant use of the intuitive faculty. Pinkerton said that no man can hope to become a successful detective unless he possesses this gift. Impossible clews are run down and criminals caught by the quick leaps of thought from the mind of the intuitive realm. Could we devote here five hundred pages to this one subject we could place before the reader

the most wonderful cases of that kind that have ever claimed attention.

No person denies that there is such a power as intuition.

Some have had the direct help of this psychic agency and have been saved from misfortune or disaster by its aid. Being psychic it is closely allied to the class of warnings known as premonitions; but the latter are suggestive of actual beings at work to help humanity, while intuition is a power rather than a personality.

Here is a man about to pass a tree as he goes home in the early evening. Just before he reaches the tree, a form comes to him and a hand points to the other side of the street. That actually occurred. It was a premonition. In another case that actually occurred, a man was approaching a tree under similar circumstances, and something seemed to tell him that there was a man concealed behind it. He crossed the road. In both cases a highwayman stood ready to strike down the approaching man, and in both cases he was foiled. But the latter case was an example of intuition. The close association of the two powers only serves to show their genuineness.

We have had communications with people for many years and have never yet found one man or woman who did not believe in intuition; while more than ninety-five per cent. now believe in premonitions; but comparatively few believe in spiritualism.

INSTINCT

Down still lower in the scale of everyday, practical life, comes the power known as instinct. It serves the purpose of directing the action of the lower forms of creation. Birds and beasts are all led by its aid. The new born child is also assisted in some of its early habits. Were it not for instinct, the lips of the babe would not suck its food, and it would starve. This action is as complete in all its details as if it had months of experience back of it. Yet without so much as a first lesson, the child as soon as it is born will begin to take its food like a veteran.

The swallowing action is also taught by instinct. Without it the taking of food into the stomach would be impossible.

As the child grows older it does not need the aid of instinct; and this trait is abandoned in its operations, as fast as the imitation that comes from education or experience is employed.

If it were true that only the simplest habits in the lower animals

were adopted without training, they might be attributed to heredity; although heredity is so great a mystery that it may be ascribed to a power akin to instinct. But animals, birds and all forms of lower life are constantly giving fresh evidence of a source of knowledge that cannot be accounted for on the theory of heredity. Nor is it a blind impulse. There is a power that speaks to the mind of the beast or bird and conveys specific information in some peculiar way.

How does the bee know that the six-sided cell is the most economical shape for saving room and holding the greatest quantity of honey? It is not reasoning, for there is nothing on which to base the logical process of thought. It is not imitation, for there is no difference in the habits between bees that are orphaned without having gathered honey, and those that have been led by older companions.

How do birds know when an early spring or a late spring is coming? The educated weatherman does not know that. But many birds will delay their flight to the north in order to await the coming of a belated season; while others will start earlier than usual when the spring is to be premature. Surely this cannot be heredity, nor is it taught by imitation. There is nothing in the sky or air to lead them on, for the freaks of the weather rarely deceive the feathered hosts.

There are many reliable works on this subject; and they are worth reading if any person wishes to study this problem for himself, and form an opinion as to what kind of power conveys information to the lower species of life.

SUPERSTITION

Still lower we descend into the operations of life, and come now to a study of the influence that enslaves more than ninety-nine per cent. of all the inhabitants of the world. There is no one so ignorant or so educated that superstition does not taint their daily existence. In this age of advanced thought more recruits to the ranks of the free are being made and we often hear the remark: "I am not superstitious in the least, but I would not sit down to a table of thirteen, nor would I begin anything on a Friday."

Yet such person is sure that superstition is a mere mental fear.

Not long ago we heard a very refined and highly sensible woman decry against the belief in superstition; but at the dining table she would not pass a dish of salt from her hand to another person's hand. Why not? It would be a sure sign of a quarrel.

This fear may not be regarded as a power, but it exerts the full influence of a power, and that it stamps it as an evil ruler of humanity.

A man who had built up a large fortune by his ability and who repudiated all opinions that leaned toward this power, afterwards became the most superstitious individual we have ever met, and for the following reason: One Christmas day he sat at the table where thirteen persons were present. Next Christmas all of them had died but himself. He knew this to be the fact, because they were his personal friends and he was present at their funerals. After that he lived in dread and died in the course of a few years. It was the fear that depressed him; and, whether there is any real power in superstition, it does incalculable harm by instilling fear into the mind.

Many ocean vessels will not start on Friday for their voyages; their officers may not be superstitious, but they say the injury is done to the service by the dread which sailors would have of setting sail on that day. One captain remarked to us: "Why if we had a storm or danger arose in any form, the sailors who had left port on a Friday would be useless. They would feel sure of the coming disaster and would become cowards."

Without exception it is true that the lower the grade of intelligence in the human mind the more it is swayed by superstition. In the African families there is constant fear of this power, and it does more than anything else to keep them ignorant and debased. Among negro servants this same slavery of the mind is many times more abject than among the educated classes of the same race. Their employers have found it necessary to yield to their superstitious dread when they would not take one word or look of impudence from them.

A book would be required to contain all the catalogue of superstitions that prevail among the educated white classes. Young women have the most abundant vocabulary in this respect. When they are grown up and get some hard knocks in the world of experience, they drop a few score signs from the list. It is beautiful phase of human nature to hear the mature woman of sense describe the follies of believing in this power, and then give her friends a constant stream of evidence to the contrary, explaining each exception by saying: "It is a pet idea of mine not to do this or that, but it has nothing to do with superstition."

The full measure of this power is seen only when the nervous

system is thrown into a cataleptic fear by which self-hypnotism is induced. If you are weighted down by dread of any kind, you will do a great injury to your nerves and mind. Out of this fear came the influences known as witchcraft. If a shrewd man or woman knew of any person who had become a slave to superstitious fear, a control of a very serious nature could be secured, and thus it opened up a special kind of hypnotism.

Physicians who have made investigations along this line have come to the conclusion that witchcraft did in fact exist. The age in which history charges it with most offenses was peculiarly an age of great superstitious fear. Some persons had over one thousand signs of evil, so many in fact that it was impossible to turn to the right or the left without invoking the spirits of demons, as they thought.

Added to this was the mental darkness of the age in which they lived, and the criminal tendencies of the masses in Europe or the heavy religious melancholy of the Puritans in America, all of which destroyed the normal power of the nervous system.

If you will note the effect of a nervous person alone in an old house at midnight, with strange noises in the room above and the cellar below, you have a condition that gives rise to the presence of spirits, so-called. Self-hypnotism enters into the scene and creates sights and sounds at the will of the frightened mind. If in that lonely house where you are sitting in the dark at midnight, you have the corpse of a dead man in the adjoining room, you can get an idea of the age which gave birth to witchcraft.

The demon-world is pregnant with such progeny.

Superstition is the basis of ignorance. Not the kind of ignorance that is indicated by the inability to read and write, but the denser kind that has an incoherent idea of the duties and needs of life on this earth. Educated people are superstitious. Geniuses are enslaved by this power. Every actor is likewise weighted down. Nearly all business men are superstitious. Bankers have the same weakness, showing that a keen money-making mind is not free from ignorance.

Whoever allows this power to influence them is sure to be hindered in their duties, for the latter must of necessity give way to the interference of this agency. When a boat is ready to sail on Friday, it should leave port, and not lose a day. When there are thirteen at a table, whether to dine or do business, there is some loss some-

where if the function is delayed or broken up. These are but examples. The grand total of notions or signs embraced in the whole category of the superstitious realm is so large that it would take a book to properly classify and describe them.

THE DEMONS

One more descent in the scale of the unseen powers and we come to the lowest realm of all. Here are the demons. In the making of the many wonderful and beautiful worlds in the universe, with freedom of will in every created being, some must fall, and there must be some place to which they fall. It is the opinion among the best minds of to-day that writers who are not directly inspired by the Supreme Being may nevertheless receive inspired thoughts as stated in an earlier chapter of this division.

Among such writers are men like Milton.

In his Paradise Lost he depicts the fall of the lost angels or beings, giving vivid accounts of their long descent through space, and their apparent endless falling headlong to the nether regions. So much potency of description cannot be the imagination of a mere physical mind. The very essence of a motive in that sublime poem is the dropping out of heaven of beings that might have inherited eternal bliss but for the fact that they have been allowed to choose their fates for themselves, just as you and all others have been given freedom of choice.

In the same character of description the Bible confirms the story of the falling of the beings out of heaven. In fact that book of books cannot be interpreted in any other meaning. It will not do to ascribe to everything sacred an allegorical meaning, although that is an easy way in which to dispose of the otherwise unsolvable problems of the Scriptures. Where the trope is, in the accounts of the fall of man and the fallen angels we have never yet been able to discover.

Such a work as the Inferno of Dante has more or less of the semi-inspiration of Milton in it. It reflects some degree of psychic power. In it we are taught that there was a fall, and the nether regions are crudely depicted in the midst of a chaos of description that is more poetical than coherent. But there is the central idea in it that cannot be shaken by all these shortcomings.

No person can go very far in the study of psychic telepathy with-

out finding out the facts and laws that are set forth in the pages of this work that follow.

LAW.—*Earth is hell.*

To what extent this statement may shock the mind of the reader it is not possible to conceive. No one has ever pretended that earth is heaven. Most students of criminology have already come to the conclusion that earth is hell. But crimes and criminals alone cannot make a hell of any planet.

LAW.—*All created beings have been endowed with the freedom to choose their own fates and destined careers.*

This law is so well recognized that it need not be discussed.

The Creator could not associate with Himself any form of life that was not free. If one being in a million were to become rebellious, the percentage would be hardly a marring influence on the state of absolute perfection; yet one in a million would, in the aggregate, produce a total of hundreds of millions or billions perhaps in the entire universe.

Whether the fall was completed in one era, or is now in progress, cannot affect the principle involved; although it is supposed that it occurred at one period only. Scientists agree that humanity is the acme of imperfection, judged by any standard; that it is as diabolical in nature as any creatures can be and not totally annihilate each other. In fact, from the beginning of time, the chief aim of man seems to have been to slay his fellow beings, and to add to the doom of death all the torture that can be invented in the diabolical genius of the human heart.

There has never been an age of honesty or peace.

The present time seems to us the best in all the history of the world, and it is full to the brim and running over with dishonesty, cruelty and evil. In all parts of the world, but more especially in the civilized countries, crime and wickedness of every description are on the rapid increase. Reports of investigators, including heads of police, say that in the past fifteen years there has been an alarming increase in the number of all grades of crime and all kinds of penal offenses.

The tortures that were practiced in all ages down to the most recent date in the leading countries, and that are practiced now in ninety per cent. of the world, have put Satan to the blush if the sacred accounts are to be taken for their face value. Diabolical, cruel, barbarous, fiendish and terribly demoniacal are the inventions

that man has put into practice with the one idea of making his fellow beings suffer the most excruciating agony prolonged through as great a period of time as possible. No government has been exempt from this condition. No creed has not been stained by its guilt. In fact more people, more brave men, more helpless women and innocent children have been burned alive, or racked, or broken on the wheel, or pinched day after day with red hot irons, or otherwise mutilated by orders of the church than by the state in the countries that boast of the greatest civilization. To murder met the penalty of hanging, a painless death. But to have an opinion, a mere breath of the mind, was met by the most devilish tortures that human ingenuity could conjure up.

It has been said that the age of such conditions has passed forever. This is not true. Men have been burned alive in the United States; some at the stake, some in houses for purposes of robbery, and some for revenge. Only recently a band of men forced three men, two women, and five children into a house, piled up faggots about it, and set it on fire. In the old times the victim at the stake was quickly relieved from consciousness by the smoke and flames; but in a house where the inmates must fly from room to room as the hot flames creep upon them, the death is slow and torturing. The human heart is as hard now as ever, but the power of police suppression is greater.

At a military college a young man was taken from his room at midnight, stripped of all his clothing, and carried to a river, the ice broken, and the poor fellow forced to stay under water until unconscious and nearly dead from the flooding of his lungs. On being taken out, he was revived, and the same treatment given him again and again. From a rugged and vigorous constitution, he was made so ill that he fell away and in a short time died. His name was William Jarvis and the hazing took place at West Point, the national military school. This young man was the personal friend and associate of the author in his young manhood, and he related these experiences in person.

In one of the Western States, a young man was hazed by being tied to a tree and then burned slowly. The fire made more rapid progress than was expected; and the boy, after suffering the most excruciating tortures by slow burning, died.

These are merely sample cases. They are equalled on every hand by the disposition to torture with the most fiendish cruelty the pupils

who attend institutions of learning. A college president said: "I do not like to say it, but I think that more good will come from letting the public know the opinion of a man in my position than to keep silence, when I assert that there are many students who, if given freedom to haze their fellows, would revive all the tortures of the dark ages. The demon spirit is only dormant in the human breast in this age of advanced morality."

In a leading magazine, a very able article on Chicago stated that the immense numbers of diabolical criminals of every grade from cutthroats up to runners and managers of houses of prostitution and politically supported saloons, where crimes were nightly enacted without fear of punishment, proved beyond all doubt that humanity today is just as savage and just as fiendish as in the blackest period of Roman history when women and children were fed to famished wild beasts in the arena for the amusement of the assembled thousands.

Surely a just God never made such beings as these. Either the inhabitants of this planet are freshly created at birth by the hand of the God of Love, or they are the product of the demons. As the earth is seeking always to blossom into beauty and kindliness, through its flowers, its adornment, its color, its exquisite dress and rich emblems of peace and sweetest tenderness, and through the noble characters that rise from the debris of its wickedness, there can be no doubt that God lives.

This being true, there can be no reason to believe that the devilish beings that infest this globe are His direct work. In fact they are the product of their own past.

LAW.—*The earth is the dumping ground of the universe.*

If the beings that dwell on this planet were created by the Supreme Being in just the moral condition in which they now exist, then that Creator is not God. If they were once brought into life pure and perfect, endowed with the power to choose their own fate, and have rebelled against the government of heaven, they are no longer fit to remain in an abode of peace and love. They must of necessity fall. If they are allowed to remain where they fall, their presence must always be a source of pain and suffering to those who see them. It is not right that any part of a happy world should be devoted to the incarceration of demons, as fallen beings are called. It certainly would be a wrong to set off in each orb in the sky, a place where these demons could dwell.

LAW.—*A soul once created is immortal.*

As these demon souls must live on forever, it would be an injustice to inflict them on other beings who had been loyal to God. As they are immortal, they would then remain in those world-prisons forever. In such prisons they would be deprived of the power to free themselves. As they are all psychic beings the question of transit to one specific world is of no importance.

The whole universe may be traversed.

It was decreed that one orb alone should hold all the demon spirits of the universe, and they were sent to this earth.

In order to maintain their own independence they were allowed to run as wild as they chose, and given food and drink with opportunities to clothe and shelter themselves as best they could.

LAW.—*The earth began as a rejected rock world, and has evolved its own progress until it was fit for the physical existence of the demons.*

Hardship after hardship has been placed in the path of man from the beginning of time. The rock has been cold on this globe for about one hundred million years. Man began life here about one hundred thousand years ago, and it is probable that the beings fell from their rank in the universe at that time.

Days and nights, weeks, months and years are nothing in the psychic world. Whether it requires an aeon or a million centuries, is of no importance. Humanity might occupy a hundred thousand years in evolving from rock to physical life, and it would pass as instantaneous creation. Therefore it is immaterial whether man was directly given life on earth, or came to his present stage by the processes of improvement.

LAW.—*Physical life is the union of matter with the soul.*

When the beings fell out of heaven they could not appear as physical beings until the rock of this planet had been molded into shape to receive them. Many changes were required. There must be pliable matter capable of living, of which the plant was the first type, containing sap which was the forerunner of blood, leaves which were the forerunner of the lungs, and roots which were the forerunner of the stomach having digestive powers.

Then food was essential before man took bodily shape, and this was brought about by the operations of nature such as rain, frost and the flow of waters, to wear away the rock, reduce it to sand and afterward mingle it with decay in order to produce loam, out of which man would be able to secure his food. All that he eats of

whatever nature, comes from such loam, even if he takes the flesh of animal life as part of his diet.

To accomplish all these changes required many thousands of years. In time the material of the earth was fit to be united with the soul of a demon, and man appeared. The proofs furnished by geology and other sources, show conclusively that every grade of prehistoric man was a demon; and there could have been no exception to that rule. After humanity had occupied this globe for many centuries, all the while in the form of savages, which are the basest of the human demons, the better spirits of peace and love sought to find scope in which to develop, and religion, inspiration and hope of immortality began to find room in the breast of mankind.

Every statement in this chapter is a fact.

It is an absolute, provable fact. It is verified beyond all doubt by the uses and practice of psychic telepathy; but, in addition thereto, it is proved by every writing on the subject that has ever been issued. It is proved by every science that touches the subject, by every form of religion, by every substantiated belief, and by the conditions of the earth and its people, past and present. It is being proved here and now day and night, year in and year out. It is in harmony with all the problems that stand before the mind. It explains every phenomena of every kind. Without it there is a hopeless tangle in the philosophies of the world.

The laws and statements, therefore, that have thus far been made must be accepted as the only truths that bear on this great theme.

They are proved with absolute certainty up to the present moment.

TWENTY-SEVENTH CYCLE

STUDIES OF THE OTHER MIND

SOME MEN there are who read
With interest the words
Upon the printed page
But never penetrate
The outer shell and find
The thoughts within the lines.

EVERY CYCLE in this work is made a special study and contains one leading theme. Under such theme in each cycle may be found secondary ideas that hold an important place in the work. Indexes are for non-students, for they know very little of the harmony of the structure that composes the system as an entirety. To be able to turn to a subject in an index and there find the page where it is given consideration, merely tells the reader what is said in one place of the subject; but does not disclose its relationship to the work as a whole. In a study of this kind, such a method will never bring success.

But as many persons who are disinclined to avoid studying an intricate science seek aid in collecting their knowledge of it even in piecemeal, it has been thought advisable to add an extra cycle, the purpose of which is to make the harmony of the work apparent and the relation of each part to all other parts easily perceptible.

There are twenty-six actual cycles of knowledge; but this cycle of study is a means of help to the understanding of the whole system.

It plays the part of an index while not being one; and of reference as well as a summary of the themes and secondary subjects, with hints and suggestions made wherever they may be of aid to the reader.

The Theme of the FIRST CYCLE is

PSYCHIC PHILOSOPHY

The subjects that are given attention in that cycle are discussed or summarized in the following manner:

The world is making progress.

It has never stood still.

Something is going on all the time that is working out for this earth a greater era to take the place of each era that has gone before; and this advance will continue until the purposes of creation are fulfilled.

While there is once in a while in the development of changes on this globe and among its peoples, a depression or relapse toward a lower plane, the average of events is always higher. As we look backward we find the average steadily becoming lower and it is lost in the oblivion of the first stage of planetary existence.

What has been constantly growing better from the remote past, cannot be regarded as having reached its end in this age of imperfections. Therefore something higher is ahead of us.

There was once the age of iron. Might made right.

After that there was the age of mental keenness. Cunning was the chief weapon of conquest.

To-day we live in the age of so-called civilization. Invention and luxury are its products; marred by remnants from the age of might and also from the age of cunning.

To-morrow we will live in the psychic age. The sky of the east is flushed with the dawn of this new era, and you and all of us will live to witness and to enjoy the coming change.

All humanity is now turning toward this eastern sky.

On every hand there is a rapidly growing interest in psychic subjects and psychic studies.

But false teachings have been spread world wide and have weakened the mind to such an extent that there should be some anchorage for the soul that is eager for the truth.

The mental weakness of mankind makes it difficult for it to understand why strange phenomena are not evidences of the presence of the spirits of the dead on this earth. This is the most serious mistake that is made to-day or that ever has been made since the dawn of life. Even a society of great scientific men offer five thousand dollars as a reward to any person who can, either as a telepathist or a medium, count a heap of oranges; and the society is willing to accept this ability as absolute proof of the presence of spirits. Mental powers are far gone when they are moved by such tests.

The absence of the consciousness of the working mind is also regarded as the criterion of the final state of physical existence. This,

too, is a serious error. The immortal part of man is not his physical mind.

False deductions are constantly made from accepted and proved facts. The announcement that Brown says he is Brown is taken as proof of the fact that Brown said it; or if that be true, then it is regarded as proof of Brown's ability to know what he is talking about or that he is telling the truth. The real fact is that ideas that have been lodged in minds years before and stored away in its psychic realm, may be called forth by after activity of some mind strong enough to uncover the hidden impressions. Many a personality has been made to talk that is merely echoing some long-stored ideas.

Life is the product of the earth.

It did not begin in the earth, because the earth is itself the product of a life beyond itself. It is so dependent on some other life that the absence of the sun for a day would end all existence here. What comes to this earth is psychic.

Intelligence of a kind that is not physical is everywhere proved. It is all-abundant. This is psychic life.

If this earth were the originator, the mother, the womb, the progenitor, the father of humanity and all other life hereon, then what we are would end when we die and return to earth. But there is the physical and the psychic mixed together in the formation of man.

What is physical comes from the earth and returns to it.

What is psychic does not come from the earth, never originated in the earth, never dwelt in the lap of the earth, and cannot be chained to it. That man is both physical and psychic is easily proved and needs no argument here.

It is therefore apparent that man returns only his physical mind and physical body to the earth from which it was taken; and he emerges from death and the wreck of time with his psychic mind and his psychic body. These facts are so absolute that they have long ago passed the stage of discussion.

Knowledge is of two classes:

That which the physical mind employs or acquires is consciousness.

That which the psychic mind includes is the past and the present, with the germs of thought holding the future. This is psychic telepathy or the revelation of all things here, elsewhere and forever.

Magnetism is power.

In the building of the universe the Creator needed but two endowments:

He must know all.

He must be able to achieve all.

Psychic telepathy knows all.

Magnetism achieves all.

Life here is a penalty.

On the verge of every pleasure there is the sting of disappointment.

The climax of civilization is a turning point downward.

The highest human ideals hide the thorns of selfishness and dishonesty.

All these evils are physical.

Arrayed against them is the psychic realm where there is no thorn, and no disappointment.

The Theme of the SECOND CYCLE is

THOUGHT TRANSFERENCE

This was once considered a wonderful gift.

To-day it is known to be a common occurrence.

There are two divisions of this action; one is the transmission of thoughts that pertain to physical life; and the other is the leaking through into the conscious mind of some of the knowledge that lies beyond the threshold of human ken.

To be able to repeat words, figures or physical data is not the true gift of physical telepathy, as this gift deals with facts, events, transactions, happenings, feelings and knowledge.

A person may receive a hundred transmissions in a day, and not one of them may relate to words or figures. A citizen of the United States may learn what is in the mind of a citizen of a foreign country of whose language he knows nothing; showing that words are of no consequence as compared with the knowledge of events, or the ability to read the purpose and intentions of others.

STORED TELEPATHY is shown to be in use in one of the incidents mentioned in the Second Cycle. The principles of stored telepathy are being for the first time understood by students. They are the most important of all the subjects connected with this study.

Even messages that purport on their face to be the direct communications of the dead, may be shown to result solely from stored telepathy. Here is a conversation that actually took place between the living and the supposed dead; assisted by the usual medium who was undoubtedly genuine as far as being free from sham is concerned:

"Who is talking?"

"Your brother."
"Where are you?"
"In the spirit world."
"What are you doing there?"
"Held here until it is time for me to go hence."
"Where are you with relation to the earth?"
"Just above the clouds."
"How far above the clouds?"
"A few miles, it seems. I do not know."
"What have you been doing since you died?"
"Waiting."
"Waiting for what?"
"I do not know."
"Do you know those who remain here on the earth?"
"Yes."
"Do you know what they are doing all the time?"
"Yes."
"Do their activities interest you?"
"No. They are of no importance."
"Are you happy?
"Neither happy nor unhappy."
"Is there such a place as hell?"
"Yes."
"Where is it?"
"Earth is hell."

These replies, coming after many broken efforts, and generally in fragments, have been mended and put into tangible form so that they may be more readily understood. The medium was honest. She was not aware of what was asked by those present in the body, nor did she know what replies came through her lips or writings. So far she was genuine. But was the record genuine?

It is the characteristic of the mind to act as a sieve. What she herself had stored away in her mind during the many years that had preceded her adoption of the profession had made her take it up; and what had come into her mind during the time she had practiced her calling was still there. To start with, the medium brings the business of dealing with hoped-for spirits into the atmosphere where she engages in her seances. From these she is never separated. Every reply made in the dialogue just given may be ascribed and accounted for most easily on this assumption. But in addition to her state of mind,

think of the patrons who have come in the hope and wish that there may be some communication with the dead.

If during life there was ever any friendship or affiliation with the dead; and, when the latter was alive, there had been wishes or secrets unspoken, and of which they knew nothing from each other, those very wishes or secrets may have passed from mind to mind and have been stored away. The one who died carried his knowledge to the grave; but the records made by telepathy on the psychic brain of the survivor was not buried in the grave. Thoughts go on forever.

There are being spoken to-day, and being thought out to-day, and being hidden to-day, ideas that will survive the possessors, and come to life in other minds years after their progenitors are forgotten.

A wish or hope is often written in the psychic mind. It may come to light at any unexpected moment. So the replies of the supposed spirit are nothing more than beliefs, hopes, wishes or imaginations that once lived and were recorded on the psychic brains of others. No wonder that mediums let through their minds all sorts of replies.

The supposed spirit is often asked:

"Where are you?"

The answer may be a very positive assertion that the spirit is in the spirit world. But that reply is but the reflection of some hope or wish or previous assumption made by the medium or some one of her patrons. Every reply can be so accounted for. Stored telepathy has been recently proved by absolute evidence.

It often happens in the common transmission of daily life that a third person may make two minds very readily telepathic. This leads sometimes to dangers, to wrong accusations of guilt, to loss of friendship, and other evils. It should be carefully studied. Many of the most astonishing troubles in some lives are explained on this principle of intermediary telepathy.

Things are going on now, and have been going on for years, that you do not understand, nor know how to explain or to account for. The reason lurks often in some phase of telepathy.

It is claimed by certain investigators that over seventy-five per cent. of all the facts of daily existence are carried into every brain by unconscious telepathy. That is, the knowledge is coming in all the time and is not recognized. There is much truth in the claim.

The Theme of the THIRD CYCLE is

THE OTHER MIND IN HYPNOSIS

Here is seen abundant proof of the existence of two minds.

The conscious mind is that which works and attends to the duties of the physical body.

Until hypnotism had learned to put it away, it departed only in periods of natural sleep, or at the time of death.

The only purpose of hypnotism is to set the conscious mind aside.

In natural sleep the conscious mind is not wholly aside; for it is easily awakened. A remark made to a sleeping person will often be replied to and the sleeper not awake. Others will instantly become wide awake on the slightest noise. A key put quietly in the lock will often wake up light sleepers. The touch of a hand on the doorknob has been known to do the same thing.

There are many cases reported where conversations have been carried on with sleeping persons; and the latter, on waking up later on, have had no recollection whatever of the things said; and some do not recall the fact of having conversed.

One case in common in this line; at least as a type of the peculiar frame of mind of the sleeper. A man who had retired was asked to sharpen a pencil for his boy who had not yet gone to bed. The father was sound asleep and snoring. On being asked to sharpen the pencil he sat up in bed, took the knife that was brought to him and used it with good effect in making a nice point on the pencil; his eyes all the while being open. As he got through he looked at the boy, handed back the knife and the pencil, smiled as he was thanked, and was snoring when his head touched the pillow. The next morning he recalled nothing of the occurrence. This kind of a case is not uncommon. It represents a large number of similar cases. It shows that sleep is a condition that is akin to the slumber induced by hypnotism.

In the lightest forms of natural sleep it is possible to communicate with the psychic mind and thus impart mandates that will be fulfilled in after periods of full consciousness.

This very process is the most common phase of hypnosis.

When natural sleep is intensely and profoundly deep, then the state of somnambulism ensues; and this is likewise true of hypnosis when in its most profound stage. Thus we see the similarity between natural and hypnotic sleep.

It must not be forgotten that hypnosis is intended by the Creator to be used to set aside the conscious mind in waking hours.

As all the ills of life arise through the conscious mind, and as all the blessings of life come through the psychic mind, it is necessary that the latter should be thoroughly understood, encouraged and brought into the horizon of every human existence.

Another lesson taught us by hypnosis is the nature of the psychic mind. This would have been wholly buried were it not for the service that has been performed by hypnosis in this direction.

Like stepping stones that enable one to progress, so hypnosis may be discarded after its lessons have been learned. It shows a process, which we never could have ascertained in any other way; and, having made ourselves acquainted with it, we may build on what we have learned and let the agency drift out of use.

Another point of advantage is the fact that hypnosis may be largely imitated in full wakefulness. It teaches many methods of doing things that belong to the psychic science, but that could not have been learned without the aid of hypnotism.

Being fraught with crudities and evils, it nevertheless has borne fruit in its many ways of usefulness to mankind in unfolding the psychic mind; and so may be dropped with readiness after having served its part in the progress of the human race.

Many strange things have been accomplished through hypnotism; but every one of them can be reproduced in natural wakefulness. The inconvenient part of the latter process is its slowness. Thus a person may be cured of intemperance through a few trials of hypnotic suggestion, when it would require months and almost years to bring one-tenth of the same result without the aid of hypnotism. The fault is with the present defective condition of human energy. Magnetism will eventually supply the power and hasten the fruits of wakeful suggestion.

It is fair to assume that the real purpose of hypnosis is to teach man the way.

One of the strangest things that occur through the use of this power is the making of suggestions in hypnotic sleep that are to be put into execution in after periods of wakefulness. The same suggestions, if made with ten times the force in natural wakefulness, would invite scorn and refusal; yet when made in an ordinary manner during hypnotic sleep, they are obeyed implicitly.

This proves the existence of the two minds.

If you ask a drunkard to reform, he will laugh at you; for your appeal is to his physical mind.

If you ask the same drunkard to reform, and the request is made in a state of hypnotism, he will obey you. Yet he may be wholly unconscious of your request. His conscious mind may know nothing of it. The desire is made when he is under hypnotic influence. He wakes up and finds himself led by a power he cannot understand to let liquor alone. When he was in his natural wakefulness, he would repudiate the request or command, for it would be directed to his conscious or physical mind. When he is hypnotized, his conscious mind is removed; and the appeal or command is made to his Other Mind. He wakes up and is again in his natural state. He recollects nothing of the request or command. But something moves him to obey it.

That such a power for the uplifting of humanity exists, even in the form of hypnosis, is cause for rejoicing, for herein is seen the only hope of humanity.

Having ascertained this much, the next great step in progress is that which will show the way to accomplish all these blessings without the employment of hypnotism.

Many persons are opposed to hypnotism and it is right that they should be; and we may be asked why we teach its uses in this work. The reply has just been given. Hypnotism has done the world a benefit that could not have been achieved in the next ten thousand years in any other way. It has disclosed many wonderful secrets, shown processes that were never dreamed of before, and effected cures both physically and morally that were beyond the reach of any other agency.

To ignore such a power would be folly.

But it is our hope and belief that it is merely a stepping stone to something grander. Having given up its secrets, the way is now opened to unlimited advancement along broader lines, gradually eliminating all uses of hypnotism.

For a long time invention stood at the threshold of bringing electricity into use as the producer of great motive power. It seemed impossible to harness it to the traction engine. But that has been done; and likewise the use of hypnotism-methods without the hypnotism itself is awaiting the touch of a hand of discovery that will solve the most important question of the age.

The Theme of the FOURTH CYCLE is

NATURAL SLEEP SUGGESTION

This is absolutely a new and recent discovery.

By this it is not meant to say that such a form of suggestion has not

been used until recent times. It has always been used, but in ignorance of its power and the process of best employing it. America was discovered by Columbus, but he did not create America. It was there all the time.

Natural sleep suggestion has come into scientific use only in the most recent years. It has already worked wonders, although it is a young science. There are many men and women at work on it today. It is bearing the most remarkable fruit. In careless or indifferent hands, it amounts to nothing; but when practiced in the manner described in the Fourth Cycle, it brings fruit that will amaze the operator. As hypnosis is used to set aside the conscious mind, so natural sleep does the same thing.

What can be more convincing of the existence of two minds than these experiments?

For thousands of years mothers have held mastery over their young when they have indulged in this practice.

While it takes a much longer period of time to produce marked results in this way, they have taken rank in some instances with the victories of hypnotism.

Magnetism is the most effective power for driving home the suggestions made in natural sleep.

The psychic voice, as taught in the Twenty-fourth Cycle, should be used in connection with magnetism, if the marvelous results of natural sleep suggestions are to be seen in their greatest effectiveness.

Young persons are most easily controlled.

Those who are weak from sickness or other cause are likewise led easily by this method.

Those who are older, and the mature, are not so readily mastered in this way as by hypnotism; but long continued effort always brings its reward, and it pays to be persistent. Early failure discourages a man or woman who lacks a strong character.

It is well known that many persons refuse to be hypnotized, and others preferred not to be. If they can be reached in natural sleep they can be made to change their lives at the will of the operator.

There have been some persons who wanted to be hypnotized, but who belonged to a class who were incapable of being hypnotized, as in certain cases of insanity; and many of these have been reached and greatly benefited by natural sleep suggestion.

Neurasthenia is regarded as almost incurable by the medical profession. Hypnotism is the only process that will effect a genuine cure;

and it is gratifying to know that this malady can also be successfully treated by natural sleep suggestion.

This is but one of the many great victories possible in this process. Bad habits yield quickly to its master force when wielded by magnetism aided by the psychic voice. The Theme of the FIFTH CYCLE is

SELF SUGGESTION

Here the person controlled is the operator.

In hypnotism there must be a separate operator.

Likewise in natural sleep suggestion.

Self-suggestion is commonly known as auto-suggestion.

Success depends on the ability to set aside the working mind.

Some people who have heard and read much about auto-suggestion have talked to themselves by the hour and have accomplished nothing but a little mumbling, like the empty prayers of the Russians.

A person who prays with the physical mind will not reach heaven, no matter how close it is.

The same law holds true of auto-suggestion, which is based on the ability to side-track the working mind. Prayer when effective must be made with the psychic mind. The ordinary mind must be set apart for the time being; then the better self is present.

In auto-suggestion results follow the absolute mastery of the working mind and its control by the presence of the psychic mind.

The principles involved are somewhat intricate and may be found running through the Twenty-second and Twenty-third Cycles.

These should be studied in connection with the Fifth Cycle; as all three are helpful to each other.

It is important, to begin with, to lay aside the belief that merely talking to oneself is auto-suggestion. It is generally nothing.

One of the most common effects of auto-suggestion is in the form of a fixed belief. If you make up your mind that something is going to happen, and your working mind is overcome by the steadfastness and fixedness of that belief, it will happen as surely as you breathe. Only recently a man died because something had seemed to impress him with the idea that he would not survive his next birthday. Doctors examined him and found him to be in perfect health. Yet when the time came, a few weeks later, he was weak and prostrated with his belief, until his heart ceased its action. This is a common form of auto-suggestion, although death does not follow in many cases, as the belief does not take that direction.

But there are millions of well people on earth to-day who are weak and nervous, and in seeming ill health, all on account of their belief in their sickness.

Here we see the effects of auto-suggestion.

It is the predominance of the psychic mind holding sway over the functions of the body.

It is an all-absorbing belief mastering the nervous centers.

Strict self-suggestion is employed in the use of words or ideas from the person to himself.

Auto-suggestion is the effect that some belief has on the person.

It is called auto because it works itself without the aid of any operator.

While superstitions are mere barbaric relics of the mind, when a person is convinced by their weight, no matter how silly they are, the process of auto-suggestion takes place, and the results are often as bad as if they were true in principle.

This is seen in the time of starting the great steamships. Many passengers are afraid to set out for an ocean trip on a Friday. But sailors are even more superstitious. If a voyage begins on Friday and something unusual, but not dangerous, occurs, the sailors would be almost useless on account of the law of auto-suggestion at work in their minds. A firm belief is the greatest of all agencies in life.

A steamship line, desiring to send out its boats on Friday, employed the most trustworthy crew and officers. They had no mishap. The time of the year was favorable to good weather. The sailors, however, were nervous all the way across the ocean. The second trip was free from mishap, and the crew did not mind the third. They were made to see the folly of the superstition.

While there is no such thing as luck and chance in the usual acceptation of these terms, yet certain things will happen a certain number of times in every thousand according to the law of averages. Gamblers have come to see this law; and, instead of courting the favor of the goddess of luck, they now seek to understand the law of averages. The owners of gambling houses follow the law of averages. By so doing, they win eventually, no matter how the happenings may fall in any part of a procession of events.

Again while there is no such thing as luck as understood, it is true that the mind that is convinced that there is luck abroad, good or bad, will be made more or less useful or useless by such belief.

The world must not fly in the face of this rule of human conduct.

Here is a man who thinks the whole public and all the gods of chance are against him; he is of very little value to himself or any one else.

Here is another man who believes without cause that the world is in his favor, that his lucky star is in the ascendency, that all he does will turn out well, and that nothing can harm him; he will succeed all the more for such belief if he does not become careless and grow indifferent to the necessities of hard detail-work.

Good judgment in planning and in executing, coupled with a belief in a lucky star, wins most of the battles of life.

It is a form of auto-suggestion.

The same judgment in planning and in executing, coupled with a belief that everything will turn out bad, leads to a life of the most commonplace results.

The power of auto-suggestion overcomes the good of the plans and the power of judgment and execution.

This story has been told many times, and will be told forever, as long as humanity dwells on this globe.

Bad judgment in planning and in executing, coupled with a belief that everything will turn out well, hits success sometimes under the law of averages.

But bad judgment and execution, coupled with a belief that everything will turn out bad, leads to the morass of failure, and a cursing hatred of life and all humanity.

Auto-suggestion is therefore a real force.

In order to get free from the evils of pessimism, the mind should train itself to couple optimism with good judgment and capable execution.

This is the result of training and development.

A person who loves philosophy could build an analysis of all the religions of the world on the basis of auto-suggestion. All that faith can accomplish is contained in this simple law. All that has been held up as the best standard in the foremost religion of humanity, can be found in this same law.

These facts do not belittle the power of religion.

As has been said of hypnotism, that it was useful in discovering for man the presence and the possibilities of the psychic mind, so it may be said of the law of auto-suggestion, that it tells us the truth about religion, and thereby enables us to find the true religion. Thus there is opened to the philosopher the grandest field of future labor and

discovery that has ever been the lot of man to find. And that future is close at hand.

Now is the time to begin anew and build all over again, all the ethical systems of the world.

As medical science and practice are fast yielding to the uses of the psychic mind, so all moral codes will soon shape themselves to the new realms of knowledge.

All the past, vile and degrading as it is, even when pictured in the fairest pages of history, will now be sloughed off by the laws of truth. Men and women are just being introduced to the truth.

To-day is the line of demarcation between the terrible past and the inviting future.

Sickness, premature death, error of mind, and crime, all will crumble before the onward march of these new psychic forces.

In the past all things have been judged by the physical mind, which is the source of every ill that has befallen the race. It carries the seeds of crime, of false cravings, of temptations, of failure and disaster in its folds; and, as long as the world is governed by the physical mind, these evils will remain on earth. It is well known that the highest civilization in the past, as to-day, does not lessen any of these degrading tendencies.

On the other hand, the psychic mind, swayed by auto-suggestion under the inspiring impulses of optimism, is sure to lift humanity out of its mire and turn its face onward and upward. Under such sway, when the psychic forces are in full control, there will be no crime, no sickness, no false cravings, no temptations, no failure, and no premature death.

Three men who were over eighty years old, one in Europe and two in America, recently passed out of earth. Not one of them died. This assertion may seem strange; but it is a provable fact that they lived in their last years in their psychic selves, and knew no death. Their sleep was like any perfectly natural slumber. When the time came, they knew that, instead of waking up to this life, they would awaken in another sphere. Some day all persons will "die" in that way. It is only a last, gentle sleep.

Here is seen the psychic tendency.

It is the power of self-belief or auto-suggestion, made a habit in perpetuity.

These are after-thoughts too great in their scope to be made a part of the Cycle out of which they arise; but yet belonging to the study.

Do not think that the optimism of the physical mind will set up this class of auto-suggestion. The physical mind cannot long adhere to any upward tendency in the line of betterment. It is full of good resolutions that die in their evanescent sunsets. But it keeps none of them. There has never been a good resolve born in the physical mind, or a fair hope that was not blighted.

All the better things of human life must be born in the psychic mind and through auto-suggestion, whether it is in religion, in moral improvement, in nobler methods of living, or in the inventions and inspirations that reveal more and more of the universe to man.

What is born in the physical mind cannot be auto-suggestion.

It is sure to fade away.

What is born in the psychic mind is alone auto-suggestion; and this whole book is full to overflowing with the wonderful facts that prove the control and supreme mastery of that mind over the destinies of human existence.

The Theme of the SIXTH CYCLE is

POWER OVER THE BODY

This is a still further use of the laws of auto-suggestion, and what has been said in the remarks just preceding will apply as well to this theme.

The discussion now going on in the medical and mental healing clash makes the point that certain diseases cannot be reached by auto-suggestion or by hypnotic suggestion.

What is known as organic lesions are supposed to be beyond the means of all curative systems.

But it is well proved that in some respects the organs of the body may be affected by suggestion, both in and out of hypnotism. The study is interesting because it opens up greater possibilities in the immediate future.

What has already been accomplished should be understood at this stage of discovery.

The difference between a method depends on faith, and one that compels belief is also of the highest importance. Faith may cool, or belief may be overcome; and this means that they are relegated back to the physical realm of the mind where there is no security of control.

After all, it comes down to the one great question of reaching the psychic mind, for there the mastery is always supreme.

The Theme of the SEVENTH CYCLE is

MIND OVER MATTER

It follows along the lines just stated, and is merely another phase or department of the same study.

More and more it is shown that the conscious or working mind must step aside long enough to permit the Other Mind to enter the arena.

In the preceding Cycles the ways of accomplishing this necessary step are fully explained. The gratifying principle remains that the two minds do not occupy the arena at the same time. One must be set aside; but the other must be induced to enter. Herein is found the whole scope of the present study, condensed in the one fact.

The body possesses two grand divisions on its physical side:

1. The functions.
2. The faculties.

These should be made clear in their operations and place in the life of man.

The faculties are supposed to be obedient to the will of the physical mind.

The will of the physical mind may be wholly controlled by the power of the psychic mind.

Thus the faculties are readily mastered by the latter force in its control and direction of the physical mind.

The functions are not subject to the will of the physical mind; but are reached directly by the psychic power.

This has led some authors and teachers to assume that the psychic mind is the same agency as the medulla oblongata, which is the nervous center of the functions. But the conclusion is wrong.

The medulla is a storehouse of directing energy which supplies life and action to the vegetable functions of respiration, circulation and digestion, all of which have been inherited from the vegetable kingdom by all forms of animal life. The medulla therefore is the first step out of the vegetable kingdom, and not the last step in the building up of animal life.

It has been also claimed that instinct is a part of the powers of the psychic mind; and that, for this reason, the lower animals are endowed with psychic existence. This is not true.

Instinct is an agency, and may be brought under the control of the psychic mind of man, just as the physical will and brain of man and

beast may be brought under the psychic mind of man. Agencies are no parts of the inherent life that employs them.

Instinct in animals is the contact with the law of necessity which is made clear to each species as far as it is serviceable to them. It knows of itself.

Telepathy is the knowledge of events and mental operations in others; not one of which can be transmitted by instinct.

But it has been proved that, while the psychic mind is not able to increase the instinct in the lower forms of life, it is able to set up and to wonderfully increase the powers of instinct in human beings. It does not follow, even then, that the two kinds of instinct are the same, or that they have any relation to each other.

As the mind when made to completely absorb an idea to the exclusion of ordinary consciousness, is able to yield absolute control of the functions and faculties to psychic mastery, it follows that many claims of cures that originate in fraud are found to be true in effect because of the faith and belief which have been secured in the people who use such curatives.

For this reason molasses and water will completely cure the most distressing maladies, if the patient can be made to absolutely believe that claim in advance of taking the mixture.

Bread pills will work wonders on the same conditions.

So will anything else, no matter how worthless it is as a real medicine.

A doctor gave a harmless and wholly inert mixture to seven different patients, telling each one that it would cure the complaint; and there were no two maladies alike. One person needed a purgative, and another needed the opposite; yet the same harmless liquid, being announced as a sure cure, brought about entirely opposite results.

The mind is thus seen at work over matter.

There are belts, breast-pads, foot-pads, and appliances of every kind that actually cure when the belief is wholly controlled and the resistance of the conscious mind is fully absorbed.

A gas doctor, who was all out of oxygen, had a caller who wanted to be given a lung tonic. Having nothing but ordinary air on hand, and the patient being unfamiliar with oxygen, the desired results were obtained, and the doctor said he had never seen a more marked benefit come to any patient than that which followed. In several subsequent visits the same patient received the same kind of air, and grew better week by week, until he was a different physical being from the stand-

point of health. Yet the doctor said that he gave him no advice as to diet, and nothing but the same air that he could have got had he stayed at home.

Thus the mind is building or breaking down the body, in proportion as its power becomes absolutely in one direction or the other.

The Theme of the EIGHTH CYCLE is

HOW TO HYPNOTIZE

Let it be known that we do not believe in the use of hypnotism as a general practice, nor under any circumstances except where there is nothing else to do its work.

It has been useful in showing the psychic mind.

Had there been no such power as hypnotism, nothing would ever have been learned of the great secrets of nature and of the psychic life that exists on the other side of humanity.

It has also shown the way to drive out the evil habits that weigh down the race of men at this era. It can accomplish results that are not attainable in any other way.

For these things we are all thankful.

The next era will owe its great and marvelous advance to the discoveries that have been made through this one agency, or that have been started by it.

Let us be fair and render to it the homage that is due, and then discard it from our lives.

Because hypnotism is full of dangers, it must be understood; and in order to be understood, it must be explained and taught. Had we left it out of this work, we would have been guilty of unfairness to our patrons.

But it is dangerous.

It is like the bolt of lightning that leaps out of the clouds.

It is capable of great harm, like the lightning; yet had not Franklin used the latter he would never have paved the way for the electrical revolution that has since come over the civilized world. Thus we see that dangerous powers are absolutely necessary in channels of control and limitation.

In the use of hypnotism, it is generally true that when a person has once been placed under this influence, it is not easy to repel it in further attempts.

Yet, on the other hand, there are cases where men and women who

have been many times hypnotized, have learned how to throw off all further attempts.

But, ordinarily speaking, the first success in gaining control over another leads to other successes that are more marked as they increase in number.

People who are quickly aroused, who are made angry or excited very easily, are naturally the soonest controlled; for those who are not able to control themselves are mastered by the will of others.

Emotional and sympathetic persons are readily hypnotized.

An incurable form of insanity is a complete bar to this influence.

While animals are sometimes put into a state that resembles hypnotic sleep, it is rarely ever a genuine instance of this power; and but few animals can be controlled in this way. We doubt if hypnotism in its real phases can be brought into the minds of the lower species. Bright minds are readily put into the hypnotic sleep, unless they set themselves against it. The higher the mental powers, the more satisfactory is the condition, and from the brilliant minds have come some of the greatest discoveries of genius through this channel. But there must be the co-operation of such minds with the operators.

Among those that make the most ready unwilling subjects are stupid and dull minds; but they yield very poor results.

If any person who wishes to peer into the deeper psychic realm will obtain the aid of some brilliant mind, and will acquire the power to throw that mind into the Sixth Degree, the rewards will be of the highest value when they are reached. It is not an easy task. The requirements are numerous, and all must form a combination that works together in the most perfect harmony.

Societies for psychical research have experimented with the Sixth Degree, which is supposed to open up the subliminal realm, and have reported that, while there is great promise of gigantic results, the actual rewards have been meager. Investigation has shown that they have employed only weak or ordinary minds.

There is to-day in America a society of the most secret character that contains only men of the highest mental attainments and intellectual development; and they are making progress along this line with results that are fully up to their expectations. The Sixth Degree no doubt opens up a realm that has never before been known.

In the study of the Cycle which teaches all the methods of hypnotizing, it will be noticed that subterfuge is employed in securing the belief of the subject. From this fact it must not be inferred

that all efforts to hypnotize are tricky. Some are direct and straightforward; but they depend on magnetism as the basis of success.

Just as the patent medicine vendors, or the advertisers of electric apparatus with claims of cures, make their patrons believe in them by false assertions and all kinds of schemes to win the mind, so hypnotism likewise by strategy puts aside the reasoning consciousness and makes its success certain in some instances.

The effort is based on the one desire to set aside the working mind and not allow it to stand in the way of the power of the suggestion that is forced forward through one process or another.

One peculiarity of the hypnotic condition is the fact that the subject may be awakened in the state of hypnosis.

This is not the case usually with a person who is in natural sleep, but it does occur sometimes.

In nearly all cases of hypnotism, the subject is made to wake up while yet hypnotized; and he is not conscious of what is going on; although his mind is made to receive and afterwards to obey suggestions given in that state.

Then he is brought out of the wakefulness of hypnotism into the wakefulness of naturalness. When entering this last condition he seems to be dazed as he passes out of the power of the hypnotist.

It is all very wonderful; especially the wakefulness within the sleep.

The Theme of the NINTH CYCLE is

DANGERS OF HYPNOTISM

These may be summed up as follows:

The first success generally makes the subject more readily controlled at all times afterward.

The success of one operator over a subject renders that subject prone to the influence of others.

Many persons have hypnotic control over a certain number of others and do not know it. By this we mean to say that men and women who have never studied the science and art of hypnotism, at times throw over others, but only a rare few, the hypnotic power; neither they nor their subjects knowing anything about it.

The safeguard against this kind of influence is in making the body immune against all such influence, whether accidental or intended.

Constant use of the agency to master the will of another person will render the latter weak in mind and very weak in purpose.

Some persons are always partly under hypnotic influence of others who do not know they possess the power; and they are swayed at will until they at length have no will of their own.

In the crowds that pass you day after day, there are some persons over whom you may or do exercise some slight or strong mastery, who may not know you, and of this power you yourself may have neither knowledge nor belief.

To prove this assertion the following experiment was made:

Twelve men and twelve women were selected who had never heard of hypnotism except in the most vague way, and some of them did not believe such a power existed. At a county fair these men and women were purposely appointed a committee to receive all callers and to impart to them certain information. This induced thousands of people to file in lines past the members of the committee, who were scattered. By previous instructions the committee were told to inform the men that they had on a hat that belonged to someone else. This was done so that no other person would hear, and generally there were certain kinds of faces selected under the directions of the party in charge of the experiment. The result was that one member of the committee found that, without knowing anything about hypnotism, he could control eight men in the crowd, and these eight were afterwards detained and made to obey the will of the amateur operator. All the twenty-four members of the committee found subjects likewise.

This proves the fact that every person is able to hypnotize some one or more. But the subjects must be those who by mere accident of response are suited to be swayed by those who master them in this way.

Occasionally a man of great ability becomes the willing tool of one who is inferior in intellect.

Nature has made the full grown man the easy slave of the beautiful woman, especially one who is young and fascinating.

Likewise nature has made the young girl the willing slave of the man. Take a girl of fifteen to seventeen who is emotional and who has built her castles in the air, and let her meet the handsome man in the thirties, and she will, in a majority of cases, become his subject. It is nature.

In marriage the strongest combination is the man who is older than his wife, wedded to the girl in her teens. If they can find perpetual happiness with each other, there is no world so beautiful as that which they may set up.

But this same girl in her teens is the prey of the rake and the roue.

There are men of thirty and forty who have made it a business to have as their intimate friends the youngest girls that are available, and the power wielded over them is very disastrous to maidens.

The chaperon is necessary as long as the girls are in their teens. Fond mothers do not think so; but they know little of what is going on. Ninety girls in every hundred who are without chaperons, are mistresses before they are wives. And their mothers know nothing of it.

The Theme of the TENTH CYCLE is

THE PREVENTION OF HYPNOTISM

There are several classes of defenses:

1. The physical defenses.
2. The nervous defenses.
3. The mental defenses.

These means of escape from the attempted influence of others will be found to apply as well to magnetism as to hypnotism, and to all kinds of interference with the power of the will.

A reverse law is made to apply in each of these divisions.

If there are certain physical positions of the body that are favorable to the operator, it must be true that a refusal to adopt such positions will thwart the operator to that extent.

A person who is not well poised in body is much more readily overcome in this art than one who is well set in every section of the frame.

When the balance is easily interfered with, the operator has some advantage.

When the balance is solid, the advantage is with the subject. The reason for this is found in the Cycle that teaches the ways of hypnotizing.

So when the nervous system is in its extremes, as of eccentricities or of depression, the operator has the advantage. The poise between the extremes gives the power to the subject.

Likewise the mind may be out of poise.

Bad judgment, but especially a readiness to believe what is read and heard from gossipy sources, will throw the mind out of poise and give the advantage to the operator.

These facts should be thoroughly studied and understood.

The Theme of the ELEVENTH CYCLE is

DEVITALIZING THE BODY

Here is taken the first step toward the nobler form of mental control. You are now being introduced to your two minds:

You have a conscious mind. You have a psychic mind.

The two are held apart by the same law of magnetism that holds the sun from the earth, and each planet from the sun, or one sun from another. It is not centrifugal force, but magnetism.

Your psychic mind is just so far at all times from your conscious mind. You cannot tell what your psychic mind is doing or thinking, unless you secure the information from your conscious mind.

You can tell your psychic mind anything you wish if you can get at it; but you are not able to get at it as long as your conscious mind is in the arena. You cannot bring the two minds together into the arena any more than you can bring the earth any nearer the sun. They are held apart and yet held together within a certain distance. They cannot get much farther from each other, nor much nearer to each other.

If you are able to hold your powers of control during the absence for a second of your conscious mind, you will reach your psychic mind.

As the conscious mind is the master of the physical body, so the energized condition of the physical body will keep alert and present the conscious mind; therefore it is of the highest importance to throw the nerve forces in upon their centers, and this tends to send the conscious mind out of the arena. This seems a strange law, but it is a well-known fact.

It is proved in all attempts to secure hypnotic control.

The first thing the body does in that form of control is to send its nervous forces to their centers, and this causes devitalization.

By the common law of reverse causes, the devitalization of the physical body will send the nervous forces to their centers and tend to drive the conscious mind out of the arena.

It may be stated as a certain fact that devitalization when properly mastered is the most powerful of the negative agencies in human life. There is no limit to what it may accomplish in its line.

The Theme of the Twelfth Cycle is

EMPTYING THE MIND

This is the second step necessary in preparing the way for the direct association with the psychic mind.

The contents of the conscious mind must be emptied out and kept away long enough to admit the psychic mind to enter the arena.

While we admit the difficulty of the process, it is nevertheless possible with every man and woman. The first results are slow and discouraging, but the final rewards are so great they should be sought.

How many men and women, when they retire for the night, would like to possess the power to throw all thoughts out of the conscious mind, and bring on sweet sleep the moment their heads touch the pillows?

This power has been acquired wherever there has been a genuine attempt to secure it.

The devitalized body tends always to empty the conscious mind.

The latter cannot be accomplished without the previous development of the power of devitalization. This has been amply proved in countless cases.

The Theme of the THIRTEENTH CYCLE is

THE TURNING POINTS

The line of study now reached deals with the habits of the mind in thinking. It proceeds either along trains of thought, or else by disconnected subjects.

In most instances one idea leads to another until the mind has wandered almost over the whole globe, and from one age to another.

But trains come to an end after a while, and thoughts break from one idea to another, leaving a brief lapse between.

In this lapse, no matter how small it may seem, there comes the turning point.

It is impossible to pass from one subject to another, or from one idea to another, without an interval in the mind. If there is no connection between Sunday and the toothache, or between the book you last read and a pair of new shoes, there must be an interval when one idea breaks off, even if it is not one-tenth of a second in length of time. In fact, time has nothing to do with thinking. Under some circumstances you can think twenty-four hours of activities in a second of time.

If you are alert in the control you hold over yourself, the interval which marks the turning point is yours to do the most wonderful things in; for in this interval comes the leaping thought from the Other Mind.

In this interval comes the knowledge that telepathy brings.

In this interval comes the impression.

In this interval comes the presentiment.

In this interval comes the power of intuition.

In this interval is born the genius of inspiration.

It can be cultivated.

Never before has the exact science of the process of all these powers been taught; and for this reason it is important that the Cycle should be read a hundred times, and all its suggestions mastered.

The interval is the keystone in the study of everything that is psychic.

The Theme of the FOURTEENTH CYCLE is

THE PITFALLS OF THE MIND

As you hope to master the intervals in your own mind, so you must be on guard against the influences that are poured out toward you by the minds of other persons.

In the interval you will be caught if at all, provided you already possess a fairly strong mind. Only the weak are mastered all the time. Strong men and women give way in the intervals, and never at other times. Let this fact be remembered.

In the turning points are found the openings for the power that you or that some one else will drive home. If your own control is the master, then some other person cannot be the tenant at the same time.

The Theme of the FIFTEENTH CYCLE is

IN NO-MAN'S-LAND

This is a condition of absolute emptiness of the mind. It prepares now the way for the reverie.

All the steps have been taken with an ever-increasing degree of importance in each.

When we left the realm of hypnotism we came out upon higher and much grander ground; and several steps have been necessary for the work that is ahead.

The purpose has been expressed to make this study independent of the power of hypnotism; retaining all the advantages and losing all the evils of that art.

For this reason it has been sought to secure control of the nervous forces that control the conscious mind, by devitalizing the physical body, and thereby sending those forces to their centers.

Having done this, the next step is so closely allied to it that it is known as a sister habit; and this is the emptying of the mind at will.

The turning points are then seen.

The pitfalls of these turning points are recognized and avoided.

The interval is built and enlarged until no-man's-land is reached. Here the road is now open to the grandest of all human experiences, the reverie.

The Theme of the SIXTEENTH CYCLE is

THE REVERIE

Here the two minds are made to stand on the thresholds of the arena; one at one portal, and the other at the other portal.

What can be more beautiful?

The true reverie is the camping ground between earth and heaven. In it have come all the revelations of the past, and all the sublime knowledge that has made man move onward and upward from the abject serf to the embowered angel.

It is not the idle dream of the wandering conscious mind; but the standing apart of the conscious mind taking in the knowledge that is brought only to the edge of the arena of human existence.

The true reverie is so marked with wonders that it cannot fail to be recognized when it has been created.

The Theme of the SEVENTEENTH CYCLE is

TRANSFERENCE OF FEELING

Thoughts are concrete ideas.

Feelings are moods and conditions of the mind and heart.

These are much more powerful in their transmission than thoughts, for the latter must be translated into words in addition to being carried from one person to another; while feelings are caught just as they escape the individual who expresses them. The realm of study is a broad one, and well worth full attention.

STORED TELEPATHY, the new phase of the psychic mind as far as its scientific study is concerned, is found in the transmission of feelings as well as in the passing of thoughts. In this connection see the first pages of this Twenty-sixth Cycle.

One of the peculiar facts in the analysis of the transference of feeling is the resuming of words. Certain moods that have no tangible words in which to live, will pass from one person to another,

and will often arrive as feelings and take on the condition of words. This is something like the telegram that leaves in the form of dots and dashes and arrives on the tape as readable sentences.

The Theme of the EIGHTEENTH CYCLE is

PRACTICE IN THE PAUSES

We have stated under the head of the pitfalls of the mind that the interval which you may use for catching knowledge from the psychic mind, may also be used by some other person for controlling your mind.

In the interval you may, at turning points, catch knowledge from your own psychic mind.

In the interval, if you do not seek to obtain such knowledge, you may be made the subject of the influence from some other mind. This is a pitfall. If you do not delve into your own mind, you may be compelled against your consent, and generally against your realization of the fact, to take powerful suggestions from some other mind.

But there are others who will have their minds in the intervals; and what some persons might do to you, you may do to others.

This Cycle opens up one way of training your mind to this great work.

The Theme of the NINETEENTH CYCLE is

PRACTICE IN ANTICIPATIONS

This again applies to your use of the minds of other persons.

But you can make it a benefit to them as well as to yourself.

It is one of the ways that you may help others.

The art of guessing is one of the best parts of this study, if only an easy path is sought.

Puzzles and all kinds of problems are published in the periodicals to amuse the minds of people who like to guess something. Why not put this pleasure to a good use?

You may learn how to guess what is in the minds of other persons, and what they are about to say. This is both useful and highly beneficial from every standpoint.

Business men have learned by years of unconscious practice to guess what others are in need of, what they want, what they are about to say, and what they intend to do. In time this habit, if persisted in as a science, will make the mind acute to the highest degree. It brings on common and practical telepathy.

You can become a good guesser.

The Theme of the TWENTIETH CYCLE is

ONE-SENSE TELEPATHY

This is interesting. It starts with the idea that the five senses need not all be used at one time. There is much nervous energy to support the senses; and if part of it is taken from one sense, the others in use will receive its benefits. But if this energy is taken from all the senses but one, that will receive a much greater degree of power than it otherwise would have, and when this is applied to telepathy the sense thus employed is made very acute.

Great achievements have been attained as the result of this concentration of attention.

All capable men and women are naturally telepathic. They are all the time having advantages come to them by the aid of the psychic mind. When this gift is brought to a focus in one sense at a time, it is very easy to understand the added power that it thus imparted.

The Theme of the TWENTY-FIRST CYCLE is

MEMORY IN TELEPATHY

As the identity of every man and women depends on the power of memory, it is important that full attention should be given to this faculty.

There are two kinds of memory. One recalls the superficial details of facts, and the other lives in the knowledge of things. The latter is the memory that will carry us from this world to the next.

No person wishes to forget himself.

To reach the next world without any knowledge whatever of the existence in this world, is like waking up to-morrow in total ignorance of yourself as the being of to-day.

The only memory that outlives this earth is that which is allied to the psychic mind.

The physical mind cannot survive the ravages of time or the wreck of death. It will carry all it holds down to the lap of earth and there be dissolved into the general fund.

The Theme of the TWENTY-SECOND CYCLE is

THE SILENCES

There are many silences in this world, and some of them are included in the following table:

There is the silence of the voice, in which nothing is spoken.

There is the silence of the pen, in which nothing is written.

There is the silence of the conscious mind, in which no thought takes place.

There is the silence of the nerves, which feel no pain and suffer no emotion or excitement.

There is the silence of the body, as in the trance.

There is the silence of death, which gives back nothing to earth.

All these are the outward forms of silence, and are apart from those which are technically considered in the Cycle.

The Theme of the TWENTY-THIRD CYCLE is

WAKEFUL HYPNOTISM

Here is presented a new science.

Nothing is really new, but something that has been hidden for all the centuries may be brought to light for the first time in the history of the world.

There has always been a suspicion that somehow men and women were able to exercise control over others whom they could not reach for the purpose of manipulation.

The man on the platform a hundred feet away from another man in the audience is unable to reach him by any of the methods employed in hypnotism; but he gets to him through the subtle and strange power now known as wakeful hypnotism.

Since humanity first came on the earth, this kind of influence has been employed, but has not been recognized; nor has any definite science been hitherto produced for its development until the present study was completed; and thanks are due to others of higher rank than the author for the system herein presented.

It will not be long before the motto will be universally understood that the "Man who thinks in a single idea is lost."

The skilful master of other minds knows the power that can be brought to bear on an individual who can be thrown into a single idea. Then it is that the mind is absorbed. In that condition of absorption the controlling belief is injected, and the work is done.

But there are still more powerful agencies that can be brought to bear their guns on the helpless mind, and these are magnetism and the controlling voice. These are living, common powers, not theoretical influences.

The Theme of the TWENTY-FOURTH CYCLE is

THE CONTROLLING VOICE

Here we again find one of the greatest powers, and it has never before in any work been given consideration. It has always existed, but has not been recognized.

Let this voice be made to act as an aid to wakeful hypnotism, which does not in any way seem to resemble ordinary hypnosis, and the combined powers will almost sway humanity out of its defenses, unless they are marshalled under the plan set forth in the Tenth Cycle.

Readers of the announcements of the study of the psychic or controlling voice have the erroneous belief that such a voice is from the psychic world; that it speaks to human beings from some mysterious realm.

The opposite is the fact.

The psychic voice is the voice of the Other Mind, but is so in its tones, and not as a message. When you speak to your friends, the tones you use are yours, and they are recognized by all who know you. But they are the tones that are impelled by your conscious mind. They reflect and carry your thoughts and your feelings. If your body is well, your voice will be an indication of that fact. If you are sick, your voice will be sick. If back of your tones there is the power that may be impelled from the psychic mind, then your voice would, in time, take up a peculiar color, and be transformed; but it would require many years to bring about a result that a few weeks or months may accomplish by direct practice.

By a reverse law which is common in all nature, the effect may aid the cause; and the acquired psychic voice is certain to inspire the use of the psychic mind itself in speech.

It is a part of wakeful hypnotism.

If you have begun to employ the system of wakeful hypnotism, you will find it speedily enhanced by the use of the acquired psychic voice; for the tones are so peculiar and impressive that they of themselves serve to absorb the attention of all who hear them.

They are worth all the time it may take to create them, and many thousand times more.

The Theme of the TWENTY-FIFTH CYCLE is

WONDERS OF THE OTHER MIND

We see at the start the manner in which the conscious mind is built, coming as it does from the mass of cells taken from the

common protoplasm of the earth. These, by their union, make the gray cells of the nervous system where the mind of physical man lives.

All that is physical comes from the earth.

The vegetable cell is the basis of everything that exists in the vegetable kingdom and in the animal kingdom.

Every cell is a life in and to itself.

It knows what it is created for, and no agency can make it build a vine if it has been given the mandate to construct a blade of grass.

What is so great a power of intelligence in the single cell, certainly ought to amass such an engine of thought and purpose when it is brought into a collection of its own kind, the count of which would reach millions in every drop of gray matter so small that the naked eye could hardly detect it on the point of a needle.

This is the gift of earth. It lives as the product of the ground, and on the product of the ground, and dies to supply its equivalent to the soil from which it sprang.

This is the conscious mind. But it is separated from the psychic mind, and there has been a decree sometime in the dim past that the two minds shall not mingle. It may have been the penalty that was imposed on humanity when man was compelled to take on the garb and guise of earth.

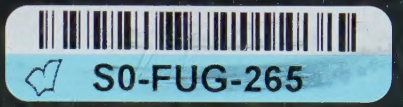
Why the Other Mind is not allowed to be ever-present in the operations of the physical body has been fully explained in the pages of this volume. Together with the penalty of life in the flesh there is the penalty of separation from the knowledge of the long past and from the worlds of existence beyond this earth.

But to-day this penalty is lessening.

We see more now than any other age has ever been privileged to witness; and to-morrow the curtain will be lifted still higher.

As the physical mind with its processes of reasoning is held in strict limitations, we are forced to turn to the Other Mind, from which nothing can be hidden.

To-day is ushered in the psychic age.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